



# DASAVEĀLIYA SUTTA

॥ दसवेआलियसुत्तं ॥

( दशवैकालिकसूत्रम् )

Critically edited  
with introduction, notes and translation.

BY

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SECOND EDITION, REVISED AND ENLARGED

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# PREFACE.

(to the First Edition)

The chief aim of this edition of the Dasavaikālika Sūtra is to present to the readers a very faithful text of the Sūtra edited critically with the help of the oldest possible, manuscript copies. The book is one of the most important books to the Jain monks and manuscript-copies of it are available in large numbers at various places. The local Bhandaras at Ahmedabad possess not less than two, hundred copies, more than one hundred copies being available at the Dehlā Upāshraya alone. For the present edition there were consulted the manuscript copies of the Bhandarkar Oriental Research Institute Poona, of Sheth Dosabhai Abhechand Jain Sangha Bhavnagar, and some typical oldest manuscripts at the Dehlā Upāshraya. The manuscripts consulted were arranged into groups in accordance with the similarity of features noticed in them, and one typical manuscript of each group was taken and the differences in readings marked. The text of the present edition is mainly based on the oldest manuscript in the Dehlā Upāshraya, which was found to be written almost correctly, in the old manner of writing. The oldest of the Bhavnagar manuscripts consulted mentions 1643 Samvat, (i.e. 1586 A.D or thereabout) as the date of its being written, the oldest of the Bhandarkar Oriental Research Institute Manuscripts mention 1492 and 1515 Samvat as their dates, while the oldest of the Dehlā Upāshraya copies go back to Samvat fifteenth century. The text of the Nirvukti is based upon two manuscript copies of the Dehlā Upāshraya Ahmedabad and one manuscript copy of Bhavnagar.

There are many printed editions also of the Sūtra available and they have also been consulted, the Agamodaya Samiti edition with Haribhadrasūri's commentary, Dr Jivarsj Ghelabhai's edition prepared in consultation with some manuscripts of the German Libraries and the edition by the Jain Mahila Mandal Bombay with transla-

tion into Gujarati being the chief one. It is to be much regretted that almost all the printed editions are full of inaptitude and inaccuracy and present considerable difficulty to the reader. The Jayamodaya Samiti edition is the best of the lot, but the copies of it are no longer available in the market. There is no English translation also of the book prepared as yet. The present edition is therefore undertaken with a view to give (1) correct and reliable text based upon the oldest manuscripts, (2) a word for word translation of the whole text, (3) explanatory and critical notes and (4) the oldest commentary i.e. the Nirayuktii of Haribhadra. For purposes of translation and notes there was taken at several places, the help of the commentaries of Haribhadra, Sumanistri, Shridhar and few Sanskrit and Gurjari glosses by unknown authors. The Gurjari glosses appear to be only abridgments of Haribhadra's commentary.

The manuscript material collected for the edition was fairly representative and satisfactory for bringing out a correct and authoritative text; the commentaries and glosses available have been fully taken into consideration to explanations and the translation. Acknowledging with sincere thanks the help of friends who supplied the Manuscript and other material, the editor wishes to say that his labour would be fully rewarded if readers are enabled to understand, grasp and appreciate the subject with the help of the notes and the translation and are inspired to drink deeper from the fountain head viz. the various Arya books.

March 1, 1931

K. V. Abhyankar

#### Preface to the Second Edition.

The Second Edition is prepared with few necessary additions and alterations. The Nirayuktii is omitted altogether as it is not of much use to the ordinary reader.

June 11, 1931.

K. V. Abhyankar

# INTRODUCTION

1 The Dasavaikālika Sūtra is one of the four Mūlasūtras of the Jains Āgama or Siddhānta (canonical books) which is made up of eleven Anga Sūtras excluding the Dītthivāya (believed to be the 12th Anga which is no longer extant), 12 Upāṅga Sūtras, 10 Pānnā Sūtras (miscellaneous texts), 6 Cheda Sūtras, 4 Mūla Sūtras and 2 Chūlikā (or appendix) Sūtras. The Anga Sūtras form the most important portion of the Canon. The First Anga Sūtra viz the Ācārāṅga Sūtra gives strict rules and regulations about the behaviour of the monk. The other Anga Sūtras state forth the arguments of the rival philosophers, the tenets of the Jain Philosophy, the rules guiding the conduct of monks and householders, and dialogues and short stories in illustration of the above. The Upāṅga Sūtras are subsidiary to the Anga Sūtras, and, as their name signifies, they form good explanatory and illustrative glosses on the Anga Sūtras. Although the connection of the Upāṅga Sūtras with the Anga Sūtras might be only nominal, each one of them is cited as connected with an Anga Sūtra. The ten Pānnā Sūtras discuss only miscellaneous things such as, abstinences, postures at death, renunciation at death, astronomy, mathematics and the like. The six Cheda Sūtras discuss the behaviour of the monks citing the various prohibitions and expiations. The four Mūla Sūtras—Uttarādhyayana, Āvaśyaka, Daśavaikālika and Pindaniryukti—discuss mainly the conduct of the Ascetics, while the Chūlikā Sūtras discuss a few philosophical problems. A careful perusal of the Jain Canon would show that the main theme of the Canon is to define and illustrate monkhood, a strict and careful observance of which leads to Liberation.

The origin of the Davaavittta Sutta is traditionally given in a very interesting way. Sreyambhava is said to be been the author of the book, and, as stated in the first note on Chapter I (Notes page 12) the book, in fact is said to have been an extract-to-brief from the whole Canon. It defines monkhood, its strict observance and be glorious fruits resulting therefrom. It was composed originally for the purpose of enlightening the lay Magga within short period of six months at the end of which he was to die. Sreyambhava was the pupil of Prabhava, who in turn was the pupil of Jambu, the pupil of Sudharma, Mahavira's pupil. This order of the spiritual genealogy shows that the Davaavittta Sutta was composed by Sreyambhava 7 or 50 years after Mahavira died and it could consequently be faithful upto giving the gist of the Agama teaching which was then and scattered by Sreyambhava together with the traditional terms and interpretations.

A critical analysis of the contents of the Sutta will show that the Sutta associates the noblest principles of the Jeti in which emphases with equal force right knowledge and right conduct as the corner stone. The first chapter states that Religion consists of three — moral acts, self restraint and penance. These are to be done in this world as they are and it is true that the works of many individuals are full in the mode of sinful Karma-Pudgals; and, to find out a to be over the right path to clarify the soul of the Karma-sapta form the aim and object respectively of every philosophy and religion. The work of hindrance is two-fold (i) by stopping the further influx of Karmas, and (ii) by destroying or removing the debt of Karmas that has already accrued. The right understanding of the doctrine of non-violence which is essential for the undertaking of the Six Great Vows forms the

theoretical part of the Religion of Jina, while the removal of Karma particles by self-restraint and penance forms its practical part

4 The problem of fixing oneself in religion with the numerous difficulties besetting it occurs next, and a satisfactory solution of it is briefly given in the second chapter—a full control over desires and a complete abstinence from the enjoyments of various pleasures at one's disposal are enough to bring mental equanimity which fixes one in religion. A list of prohibited articles and practices in general is given in the third chapter to show to the monk that complete self-restraint has always to be accompanied by an abandonment of all occupations and practices of the householder and by pursuing the rigid and hard life of the monk.

5 In the fourth chapter there has been taken up the question of non-violence which requires a thorough inspection of the presence of life in the various things of the world. The investigation appears to be carried on logical and scientific lines and it has been declared that life exists wherever growth and movement are noticed. The monk is therefore required to take every care to see that no violence of any kind is done to any living organism however small or great it might be. The monk is to eat only those things where there exists no life of any kind, so also, he is to move in such a way as does no harm to any living organism. The five great vows together with the sixth viz. the abandonment of night-meal are next enunciated in the chapter where the principle of non-violence to life is clearly seen underlying all the six vows. It is worth noticing that the doctrine of non-violence has been thoroughly investigated and the monk is prevented from taking any step which is injurious to a living organism, in mind, word or deed, as also by himself,

through others, or by consenting to others doing it. It is the clear knowledge of the wide-spread existence of life-principle in nature that is to be obtained first and then only compassion can be shown rightly to these living organisms. On the knowledge of life and non-life there is based the chain of successive higher steps of Spiritual Progress made up of—(1) the knowledge of the various resulting future conditions, (2) the knowledge of freedom and bondage, (3) disgust with worldly life, (4) abandonment of enjoyment, (5) houselessness, (6) self-restraint, (7) shaking off the Karma dirt, (8) right knowledge and faith, (9) knowledge of world and void, (10) monocular condition of the body (11) the annihilation of Karma, and lastly (12) the perfected condition at the top of the world.

6 The fifth chapter lays down rules and regulations regarding the movement of monks when they stir out for alms & gives the conditions after which the alms becomes acceptable or otherwise, and gives an exhaustive list of the articles that are forbidden. It also describes how and when the monk should move. The underlying principle in all these cases of movement for alms, begging of alms, its acceptance and its eating is to void the remotest possibility of any injury or violence to living organisms.

7 The sixth chapter in way forms faithful and substantial summary of the preceding five chapters describing the terrible and difficult course of actions of the monk. The monk is asked to take strict care of eighteen points which include the six roots, the six groups of living organisms and the six actions which are highly improper for monk.

8 The seventh chapter refers to the monk's mental condition and his talk. As the talk is the index of the mind, absolute *brahmavacana* or talk would require an

extremely pure condition of the mind. The monk is not to utter under any circumstances what is false or what is partly true and partly false. He is to speak only what is definitely true or what is neither true nor false provided there is definiteness in it and there is no distant possibility even of any injury resulting from it. A glance at the various instructions given to a monk regarding his speech in the chapter would show the thorough going manner in which human utterances are analysed and classified on the principle of harmlessness.

9 The eighth chapter re-emphasizes the principle of non-violence by specially referring to the eight subtle things where the presence of life is very difficult to be noticed. The monk is never to behave like a householder in any way. He is not to have any thought of property or possession. He is not to have any adverse feeling against anybody. He is to tolerate patiently sufferings, indignities, insults and injuries. He is to conquer the four emotions—anger, pride, deceit and avarice by calmness, humility, straightforwardness and contentment. He is always to be obedient to his preceptors, being always attentive and respectful. He is never to harbour any thought about woman. He is in fact to withdraw his gaze from her as from the sun if he happens to look at her. The chapter conveys clearly the truth that when the monk has full mental purification with a perfect control over emotions and passions, the attitude of non-violence to living beings and toleration of sufferings naturally follows as a necessary resultant, there being required no special effort to be made for it.

10 The ninth chapter describes a further salutary progress of the mind. A perfectly respectful and obedient behaviour towards the preceptor forms in fact a necessary condition for the spiritual progress of the monk, as

the attitude of disrespect and contempt towards the preceptor is more harmful than the flame of the fire or the poison of the cobra or the end of the lance or the fangs of the lion. The favour of the preceptor secures numerous advantages to the pupil, not only in this world but in the world beyond. Disrespect and contempt of the preceptor mean nothing short of perdition which leaves to the monk no hope of understanding the principles of religion. Religion is a tree which has rendery as its root and Liberation as its fruit. A life of modesty and self-control will enable a monk to taste the fruit of this tree. Control yourself, respect your teachers, do not speak harsh words, tolerate hardships, be equanimous and you will at once know yourself and win precious fruits of worldly life and secure Liberation. It parallels in the joy consequent on the stability and equanimity of the mind which is brought about by modesty study conduct and character.

11. The last chapter defines in as clear cut terms as possible one who is real monk by summarizing the main teaching of all the preceding chapters. The features are arranged in graded order. Non violence, equanimity looking upon external life as upon salt, want of bad emotions舍离恶欲, abstinence from use of property, penance, toleration, and eventually complete mortification of body are the main features which distinguish perfect monk.

12. The two Chulikas or appendix chapters form fitting ex to the teaching of the Sutta. They are meant to turn out from the mind of the monk the remotest thought, if he has any of reverting again to the life of the householder. The horrors of the householder life when re-accepted, which are full of miseries and woes, foolish and adignities cares and anxieties are boundless and unmeasurable. The monk should bear in mind few

highly philosophical precepts such as—pleasure and pain are individually separate, life is transitory, misery is short-lived, and reversion to worldly life is tantamount to eating back what has been vomited out. To follow the monk's austere and rigid life is going against the current and consequently it is full of hardships and troubles, but, as the monk's goal is in that direction, he has to sail against the current and reach the goal which secures him Eternal Bliss.

13 As can be seen from the analysis of the contents given above, the *Dasiavikālika Sūtra* is nothing else but a digest of the rules and regulations of the monks to guide the monks after their initiation. It may be said to be, in fact, a brief exposition of the Jina-Dharma, or the Religion of the Jina, which is made up of Knowledge and Practice. Although the finding out of the right solution of the problem of misery was the aim of life with Mahāvira as with Buddha, the solutions found out by them were, however, different. While a complete annihilation of the mind, which was solely instrumental and responsible for the conception and effects of the external objects, appeared to Buddha to be the right solution of the problem of misery, Mahāvira who could not believe in the possibility of absolute annihilation and extinction of the mind, laid down that it was the complete purification of the mind, which resulted into the clarification of the soul, that put an end to misery. The purification of the mind was not a mere psychological process with Mahāvira as with Buddha. It was thoroughly a practical process requiring (1) a thorough knowledge of life and non-life in the world and (2) a conduct fully consistent with the doctrine of non-violence to life. Such a conduct is always characterized by full self-control, renunciation, equanimity, absolute obedience to preceptors, harmlessness and tolerance, and, a monk, who has such a conduct, is the real monk.



the monk for his use and action. Life is noticed in very minute and subtle things too, which, on that score, are not to be injured in any way by the monk. Life is individually different in different bodies, and, hence, pleasure and pain are also individually separate, to be invariably experienced by the Jīva of whose activities they are the result. This philosophical doctrine of separate life principles in separate bodies experiencing pleasures and pain of their own making, and wishing always not to be pained, naturally results into the religious doctrine of absolute non-violence to any living organism, which has occupied a very prominent place in the Jain Canonical Literature.

16 There are a few more philosophical tenets that can be noticed in the Sūtra directly or indirectly. Thus, the presence of separate life principle in the most subtle organisms implies that the soul is not all-pervading. The combination of the two doctrines viz. non-violence to any living organism and misery arising as a fruit of one's own deeds—naturally results into the doctrine of patient suffering which not only goes not admit of any treatment or remedy, but comes to be looked upon as a sort of penance which becomes an object to be sought by the monk. (Vide Ch. VIII 27.)

17 A close inspection of the contents of the *Dasaśikālikā* Sūtra would show that it was composed sometime after the other important books of the Jain canon had been composed. Apart from the question whether the Fourteen Pūras existed before Mahāvīra or they were composed by the Gāndharas along with the twelve Anga books, it is certain that the other portion of the Canon which includes the *Dasaśikālikā* Sūtra was composed after the Angas had been composed. The several internal cross-references in books of earlier and later dates according to tradition and other evidences, are explained by the fact that a final shape was given

to several books of the canon / the two or three  
canons that were held much later after their compo-  
sition the last of such canons being held at Valabhipura  
in Kathiawar under the presidentship of Devardhipuri  
440 years after Valabhipura

18 The style of the book the presence of archaisms form the portion I (Chapter II) from the Uttaridhyany as the authorship of the book ascribed by tradition to Mahadeva as also the presence of *Nirayakti* (glass) as it is in Rhadrabhumi who flourished at the time of Chandragupta Maurya clearly show that the book was composed about 3 or 40 years after Mahavira. The mention of several tank and terraces (Or Ch. III St. 11) with the lines of explanation, the coconuts and yet exhaust the list of several terms the different topics (in Bhagvat VIII 12 ४५ to V 1 1), the reference to Vishnu as the beginning of the fourth chapter and lastly the number names of metres go to corroborate the same date. The two Causal lists or Appendix chapters were, of course added at later date by other writers like Srimadhara as Hemachandra has rightly observed it.

1 The book is written in style not much different from that of the *bhāṣas*. The tone of the book changes from the beginning to the end is elevated and dignified. The expression is short, sweet, emphatic and forceful. The words are in general such as commonly occur and are easy to understand. *Arabism*, however, is the striking peculiarity of the style; many forms such as *fīlū*, *qāmū* & the like—in the *Nom* *Buddha* are freely used as in the *Kośings* and the *Sūtrakṛttinga*. *Siddhanta* many forms such as *qāmū*, *wāqī*, *qāmū* etc. are seen which are very peculiar and which cannot be justified by the corresponding forms *Sanskrit*. There are on the other hand seen several forms which are directly derived from the *Bengali* forms. Instances of collisions of case affixes

and transpositions of words in compounds are simply numerous and need hardly be quoted for the sake of illustration. All these things are probably due to the fact that the Sage Sejambhava, who composed the book as the traditional account says, had a very short time at his disposal to impart all the religious instructions necessary to his pupil-son, and, he therefore composed and taught the present Sūtra within six months in and out of the prescribed hour of instruction, the book as a consequence coming to be known as वेदालिय or वैकालिक, of दस or दश ( ten-chapters ) The Sage Sejambhava wrote as the inspiration came and he appears to have taken care only of the metre and the poetical expression, even though they were at the cost of grammatical rules The addition of the nasal ः between two vowels in juxtaposition is frequently seen for the sake of avoiding the combination of the two vowels which otherwise was to have taken place The use of न् for ण् and vice-versa as also the endings इज्जा or एज्जा, अति or एति, एण or एण, एहि or एहि, being both current in Prākrit and noticed both ways in the manuscripts, do not imply anything specially, and, there has not been made a serious attempt to have a uniformity regarding their use in the present edition. Barring the few prose passages and the Anustub verses in the 5th and other chapters which merely give pretty long lists of actions and articles forbidden for the monk, all other passages of the Sūtra are highly poetic, being characterized by a sublime, eloquent and dignified style, and made specially elegant by the use of the old Gāthā or Vaitālīya metre

20 There is not a large variety of metres seen in the book The general metre is the Anustub of eight letters in each foot. At rare places there is noticed a deficiency in the number of letters which can be made up by reading two separate vowels instead of one combined vowel. The rule of the 5th letter being invariably short, and the 6th

being 1 or 2 generally observed although there are noticed not few exceptions to it. The instances of pure Arya metre are very few in the book, their total number not exceeding two. It is found that here and there foot of Arya is noticed in the Aranyakas Sutras too. There are some other varieties of metres also noticed in the book, as for instance in the ninth and the tenth chapters and generally at the end of other chapters and the appendices. Although these metres apparently show large variety they can be brought under one common head as the old Vasantika metre or the Pith and Ardhavagadhi Sutras which represents a safe midway between the Vedic Rg and that on the one hand and the Classical soft (gentle) forms of metre and others on the other. (For details on this point see the dissertation on an old metre etc. (part 1) *Vaidika N* 31 of February 1931)

determinant placed in each of the three parts of the foot made up of 5, 5 and 6 syllabic instants, while stanza X. 15 and the second foot of st. VIII. 41 present a peculiar type. All the other long metres in the book may be Vanallya of 18 syllabic instants in each foot or they may be called Jāti also with three parts of 6 syllabic instants in each foot with one determinant at the end of every part of the foot. Such stanzas are—VI. 68-69, VII. 42, 52, 54-57, VIII. 40, 41, 62-64, IX-1. 1-17, IX-2. 1, 22, 23, IX-3. 1-15 IX-4. 10, 12-14, X. 14-21 App. I. 11-18 and App. 2. 5-16

22 Regarding commentary work on the Sūtra, it can be said that quite a large variety of commentaries in Sanskrit, Prakrit and Gujarati is available. The निरुक्ति of Bhadrabāhu is the oldest one and, hence, it is included in the present edition for the use of scholars and research students. The commentary of शीर्षनारदोत्तरि comes next which is very exhaustive and scholarly being a commentary on the text and Nirukti both. Besides these two commentaries, there are also available in manuscript copies the Lagbutikā of Sumatiśūri, the Sabdārthavitti of Samavāsundara, the Chūrṇi in Prakrit, the Avacūri in Sanskrit and Balaśabdo in Gujarati. There are also noticed commentaries by Trilokaśārya, Jīvānandaśāra and his pupil which bear no titles. The manuscripts of Chūrṇi and Nirukti are few, while those of the bare text or the text with the Avacūri or of the text with the Gujarati gloss are more numerous, there being more than 20 of each in the Dehlā Upāstaya alone.

23 The manuscript material for the edition was quite sufficient and satisfactory in consideration of the short time in which the edition had to be brought out. There were perused about 100 manuscript copies of the book, out of which 6 typical ones were specially used in bringing out this edition. Ms. A belonging to Dosabhai

Abbaschand Jain Sangha, Bharagar was chosen to represent the Bharagar collection. The manuscript is fairly legible with many scribal errors and corrections and is characterized by *gupti* and *apabhramsha* readings. There is no date given and there are not written the Chalukya Ms. 4 of Jejumora (dated Samvat 1643 Friday April the Sudha 5 with *trishat*) Gujerati written by Brijbhanu Mahupadhyaya, the pupil of the *Pravrajita* of *varanasi*, was selected to represent the northern Ms. The manuscript is go d and reliable i.e. corrected possibly by some teacher with yellow pages t It has got no Chalukya written. Ms. 4 is also old manuscript (dated Samvat 1633 Sunday Bhatarapadi V d 1) said to be written at Shambhatirtha (modern Cambay). The manuscript is corrupt and legible. T he manuscript gives the two Appendix chapters Ms q with *gupti* 'which is slightly different from q' Ms. q was shown to present the manuscripts at the Banaras Oriental Research Institute, Poona. It bears Samvat 1514 of year 1577 as the date. The discrepancy between the Sanskrit and the vernacular numbers can be settled with the help of the remark *apabhramsha* where the Gupta Rishi found at the d it was Chalukya at the rd and a Sanskrit gloss. Two other Ms. at the Institute bear Samvat 1493 and 1643 as their dates while the others bear no date. Ms. 4 reported to Ahmedabad collection at the Delhi University, w t appears to be very old although no date is given either t or v t or v reliable manuscript which has got to be t or v t or v It is the Ms. 4 on which the present d is based.

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# ॥ दृसवेआलियसुत्तं ॥

## ॥ पदममञ्जयणं ॥

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अन्नो नंगलद्विक्षिद्वे<sup>१</sup> अहिता चंन्नो दवो ।  
 देवा वि तं नमेवन्ति जन्तु बन्ने चया नपो ॥ ३ ॥  
 जहा इनस्त्र पुण्डेल्लु ननरो<sup>२</sup> आविद्वै रत्तं ।  
 न य पुण्णं किलानिइ तो<sup>३</sup> य पीण्डे उण्डरं ॥ ४ ॥  
 एन्ने ननणा लुचा जे टोए चन्ति चाहुणो ।  
 विहंगना<sup>४</sup> व पुण्डेल्लु द्राणनचेचये रया ॥ ५ ॥  
 वयं च विर्त्ति लज्जानो न य कोड उवहन्नर ।  
 अहागडेल्लु<sup>५</sup> रेवन्ति पुण्डेल्लु ननरा जहा ॥ ६ ॥  
 नहुक्करचना डुद्धा जे भवन्ति अणिस्तिया ॥  
 नाणापिण्डरया इन्ना तेज तुच्छन्ति चाहुणो ॥ ७ ॥ त्ति देनि ॥  
 ॥ पदनं इमपुण्डित्यञ्जयणं चन्त्तं ॥

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## ॥ चीदमञ्जयणं ॥

कहे सु कुजना चानणं जो काने न निवान्द ।  
 पर पर विर्त्तियंतो चंकपल्ल वर्तं नओ ॥ ८ ॥  
 वस्य अन्वनलंकारं<sup>६</sup> इस्यीजो चरणापि च ।  
 जच्छन्दा जे न हुंजन्ति न हे चाह त्ति तुच्छइ ॥ ९ ॥  
 जे य बन्ने पिए भोए लह्वे<sup>७</sup> वि मिटिलुन्नइ ।  
 चाहीमि चर्ड भोए ते हु चाह त्ति तुच्छइ ॥ १० ॥

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समाद फेहाए परिष्पन्ना

लिपा मणो लिसुर्प बहिर्दा ।

न सा पर्व को दि आई वि तीर्ते ॥

इच्छेत हास्तो विषप्रज्ञ रामे ॥ ३ ॥

आयापद्धी चर 'होम्मल्ल,

धमे कार्त्ती कमिवे तु तुर्ती ।

चिन्नाहि राम, विषप्रज्ञ राम,

वो सुरी हाहिमि लंपण ॥ ४ ॥

परकामे जहिते 'आरी तुर्मैती तुर्पर्ती ।

'त्रिभूति इन्द्रय भार्ती तुर्ण जापो अप्यन्तर्य ॥ ५ ॥

विरचु ते वसाकार्मी औ ते गीविष्वारम्य ।

कल इच्छुहि जारी सुर्वे ते मर्वे मर्वे ॥ ६ ॥

जह च मौकप्रपत्ति ते च ति आप्यपद्धित्वा ।

मा तुर्ण गमया होमा, लंगम लित्ती चर ॥ ८ ॥

जह ते काहिमि गम जा जा वृष्टिहि नारियो ।

जापाहितु च हाती अहियवा मविलताहि ॥ ९ ॥

तीर्ते तो बदरी शीर्षा लंगवाए तुर्माहिवे ।

अतुर्मैत तहा बासो चमे लंगहिवदभो ॥ १० ॥

वज रहिति लंगुरुह विहवा वाहिष्वत्तवा ।

विषप्रहृष्टि मौरेतु चरा दे तुर्रिताहिमे ॥ ११ ॥ ति शिमि ॥

॥ वीर्य सम्प्रपुर्वप्रसुप्ते रमत ॥

### ॥ तर्पनमन्तर्य ॥

संज्ञम सुहित्प्रार्थ विषप्रहृष्टि तत्त्व ।

तेहिमप्रमणाद्यर्थ लिगमन्तुष्टि मरेतिवे ॥ १२ ॥

त च वनम रेहर त गैत्तर्ह त लित्तर्ह १ च लिष्यत्  
त च च त वनम रेहर त लित्तर्ह २ च लित्ती तुर्माहिम, च च वोर तुर्मोर्ह

त च च लित्तुमि ३ च च लित्तर्ह ४ च च लित्तुम भो ५ च  
त च च लित्तर्ह ६ च च लित्तर्ह ७ च च लित्तर्ह ८ च च लित्तर्ह ९ च

उद्देसियं कीयगड नियागं अभिहडाणि य ।  
 राडमत्ते सिणाणे य गन्धमल्ले य वीयणे ॥ २ ॥  
 सन्निही गिहमत्ते य रायपिण्डे किमिच्छए ।  
 सवाहण 'दन्तपहोवणा य सपुच्छणं देहपलोयणा य ॥ ३ ॥  
 'अट्टावय नालीए छत्तस्स य धारणाट्टाए ।  
 'तेगिच्छु पाणहा पाए समारम्भ च जोइणो ॥ ४ ॥  
 'सेज्जायरपिण्ड च आसन्दी पलियद्वप ।  
 गिहन्तरनिसेज्जा य गायस्सुव्वट्टणाणि य ॥ ५ ॥  
 गिहिणो वेयावडिय जा य आजीववित्तिया ।  
 तत्तानिव्वुडभोइत्त 'आउरस्सरणाणि य ॥ ६ ॥  
 मूलप सिङ्गन्नेरे य उच्छुखडे अनिव्वुडे ।  
 कन्दे मूले य सच्चित्ते फले वीए य आमए ॥ ७ ॥  
 सोवच्चले सिन्धवे लोणे "रोमालोणे य आमए ।  
 सामुद्रे पंसुखारे य कालालोणे य आमए ॥ ८ ॥  
 धूवणोत्ति वमणे य धत्थीकम्माविरेयणे ।  
 अझणे 'दन्तवणे य गायवभङ्गविभूसणे ॥ ९ ॥  
 सब्बमेयमणाइण निगन्थाण महेसिण ।  
 सजमस्मि य जुत्ताणं लहुमूयविहारिणं ॥ १० ॥  
 पञ्चासवपरिज्ञाया तिगुत्ता छसु सजया ।  
 पञ्चनिगहणा धीरा निगन्था उज्जुद्देसिणो ॥ ११ ॥  
 आयावयन्ति गिम्हेसु, हेमन्तेसु अवाउडा ।  
 'वासासु पढिसलीणा सजया सुसमाहिया ॥ १२ ॥  
 परीसहरिजदन्ता धुयमोहा जिझन्दिया ।  
 सब्बद्वक्षवप्पहीणटा पक्कमन्ति महेसिणो ॥ १३ ॥  
 दुक्कराइ 'करेत्ताण दुसहाइ सहेत्तु य ।  
 के 'इत्य देवलोगेसु केइ सिज्जान्ति नीरया ॥ १४ ॥

१ अ दत्पहोवणे य सपुच्छण २ अ क ग अट्टावए य नालीए  
 ३ स तिगिन्ठ ४ न सिज्जायर ५ अ क ग ० वत्तिया ६ अ. घ भाइत्त  
 ७ अ घ रुमालोणे ८ अ दत्कट्टे ९ च धात्तात् पडि० १० च घ कुगित्ता

गचिना पुष्टम्भाइ भौद्यमय हृषेष थ ।

चित्तिमामस्तुप्यता तद्वयो धर्तिगिरुद ॥ १५ ॥ चित्तिमि ॥

• तद्वय सुहितादारस्तुप्यते तुमती ॥

## ॥ चृद्यमंशुभूषणं ॥

तुष म आदसे हैन्ते भयवया एकमस्तादे । इह तद्वय छार्ता  
वर्णिया बाह्यद्वयवय समर्जेवे भयवया भावार्तारेवे कालवैवे भौद्यमय  
तुषक्तादा सुप्यव्यता । तद्वये अर्तिगिरुद अर्ताद्वये भमत्तवयर्तु ।

करय गदु ता उत्तर्वीत्यविदा नामस्त्रापये लक्षणैवे भमत्तवय  
भावार्ताद्वय चामत्तवये वद्यवया सुप्यक्तादा तुषक्तादा हैवे मे चौड़ी  
विद्व भमत्तवय चमत्तवयर्ती ।

इमा गदु ता उत्तर्वीत्यविदा नामस्त्रापये लक्षणैवे भमत्तवय  
भावार्ताद्वय चामत्तवये वद्यवया सुप्यक्तादा तुषक्तादा हैवे मे चौड़ी  
विद्व भमत्तवय चमत्तवयर्ती । है वद्वा । शुद्धित्याद्यापि भावार्ताद्वय  
तुषक्तादा वात्याद्या वात्यस्त्रापयद्वा, तद्वयवया ॥

पूर्वी चित्तिमामस्तत्तादा अवैत्तर्वीदा पुरोत्तता अवैत्त  
भमत्तवयर्तीद्वय चाइ चित्तिमामस्तत्तादा अवैत्तर्वीदा पुरोत्तता  
वद्यवय भमत्तवयर्तीद्वय । तेऽति चित्तिमामस्तत्तादा अवैत्तर्वीदा पुरोत्त  
तत्ता भमत्तवय भमत्तवयर्तीद्वय । वद्यवय चित्तिमामस्तत्तादा अवैत्तर्वीदा  
पुरोत्तता भमत्तवय लद्यपरिवद्यवय । वद्यस्तर्व चित्तिमामस्तत्तादा  
भवैत्तर्वीदा पुरोत्तता भमत्तवय भमत्तवयर्तीद्वय । है वद्वा । भावार्ताद्वय  
महत्तर्वीदा वात्याद्या वात्यर्ताद्या चौडुविदा वात्यवय  
वात्यस्त्रापयद्वा भावार्तादा चित्तिमामस्तत्तादा अवैत्तर्वीद्वय पुरोत्तता  
भमत्तवय चावद्यतिवद्यवय

न च पुल हम भ्रष्टवे वद्वे तत्ता वाच्यते वद्वा । वाच्यवय  
वाच्यवय वाच्यवया वाच्यवया तद्वेष्यवया लंभुविदा वरिवया उप्याद्य

“वाच्यवयवद्यवय च वाच्यवयिवद्यवय । न च विवाद्यवय

जेति १केसि चि पाणाणं अभिक्रन्तं पदिक्रन्तं संकुचियं पसारियं  
रुयं भंतं तसियं पलाइयं आगइगडविनाया जे य कीढपयंगा जा य  
कुन्युपिरीलिया सब्बे वैहटिया सब्बे तेइटिया सब्बे चउरीटिया  
सब्बे पंचिटिया सब्बे तिरिक्खज्ञोणिया सब्बे नेरइया सब्बे मणुया  
सब्बे देवा सब्बे पाणा २परमाहम्मिया । एसो खलु छट्ठी जीव-  
निकायो “तसकायो” त्ति पदुच्चह ॥

इच्चेसि छण्हं जीवनिकायाणं नेव सदं दंडं समारभिज्जा,  
नेवन्नोर्हं दंडं समारंभाविज्जा, दंडं समारम्भन्ते वि अन्ने न ३सम-  
णुजाणामि जावज्जीवाए तिविह तिविहेणं मणेणं ४वायाए काएणं  
न करेमि न कारवेमि ५करेन्तं पि अन्नं न समणुजाणामि तत्स भन्ते  
पदिक्रमामि निन्दामि ६गरिहामि अप्पाणं वोसिरामि ॥

पढ़मे भन्ते महव्वए पाणाइवायाओ वेरमणं । सब्बं भन्ते  
पाणाइवायं पच्चकसामि, ते स्तुहुमं वा वायरं वा तसं वा थायरं वा ।  
नेव सदं पाणे अइवाएज्जा, नेवन्नोर्हं पाणे अइवायावेज्जा पाणे  
अइवायते वि अज्जे न ७समणुजाणामि जावज्जीवाए तिविहं तिवि-  
हेणं मणेणं ४वायाए काएणं न करेमि न कारवेमि ५करेन्तं पि अज्ज  
न समणुजाणामि, तत्स भन्ते पदिक्रमामि निन्दामि ६गरिहामि  
अप्पाणं वोसिरामि, पढ़मे भन्ते महव्वए उवट्टिओ मि । सब्बाओं  
पाणाइवायाओ वेरमणं ॥ ६ ॥

अहावरे दोच्चे भन्ते महव्वए सुसावायाओ वेरमण ।  
सब्बं भन्ते सुसावायं पच्चरन्सामि से कोहा वा लोहा वा  
भया वा नेव सयं सुसं वएज्जा नेवन्नोर्हं सुसं वायावेज्जा  
सुसं वयन्ते वि अन्ने न ७समणुजाणामि जावज्जीवाए तिविहं  
तिविहेणं मणेणं ४वायाए काएणं न करेमि न कारवेमि  
५करेन्तं पि अन्नं न समणुजाणामि तत्स भन्ते पदिक्रमामि  
निन्दामि ६गरिहामि अप्पाणं वोसिरामि, डोच्चे भन्ते मह-  
व्वए उवट्टिओ मि । सब्बाओं सुसावायाओ वेरमणं ॥ ७ ॥

१ च क्रिं चि २ च परमहम्मिया, क्र परमाहम्मी न एतो ३ क घ.  
क्रन्युजागिज्जा ४ अ चयान् ५ च क्रिं नि ६ च गग्हानि ७ क घ.  
क्रन्युजागिज्जा ८ च चयान् ९ च क्रिं नि १० च गग्हानि ११ क घ.

मन्त्री तथा मन्त्री महानार अधिकारायांशो वेरमर्य । सु  
मन्त्री अधिकाराये परचक्षणामि सं गम्भै या नयो या रस्य ।  
अव्ये या वायु या भव्ये या वृत्त या विकल्पे या अविकल्पे या ये  
सबे अविच्छिन्नाया केहन्तेहि अविच्छिन्नाया किंवद्देश्य, अवि  
च्छिन्नायि ब्रह्म त यमयुक्तायामि आद्यायाए तिक्ष्णै तिक्ष्णै  
क्षम्य वापाण क्षम्यते त इति य वारीमि कर्त्तृत वि या  
त यमयुक्तायामि, तस्य मन्त्री परिक्षमामि किम्बामि 'यथिध्य'  
भव्याय दौसुख्यामि तस्य मन्त्री महानार उपर्युक्तो यि । सुक्षमा  
अधिकारायांशो वेरमर्य ॥ ५ ॥

अहमर चाल्य फले महावर मित्राभी देमने  
कुल यमे मेहुर्व परम्पराभागि से शिर्व का मापुते का रिटि  
फलगोपिर्व का बद नवे महुर्व सेवेग्राम गेमार्डि महुर्व  
संग्रामग्राम महुर्व समझे वि अज्ञे न उमेषुग्रामाभि जार  
उत्तीर्णाप लिपिर्व लिपिहृष्ट भजन्ते कायार्व धार्यन्ते न दोर्पि  
न वारिभागि चरेत वि जब न मधुमाग्रामि, उर्त्त भी  
पहिलमागि विमागि शरिहामि अस्यार्व औरिहामि चर्मने  
महा महावर उच्छिता वि । जन्माभी महावर्मा चर्मने ॥ ३ ॥

भावात् पञ्चमं भूतं सहस्रारं परिम्प्रवाहाणो द्वैरमये ।  
तत्र भूतं परिम्बर्ह पञ्चस्तामि तत्र अर्थं या चूक्ष्मा का भूतं का भूतं  
का चूक्ष्मा का विचित्रमयं का भूतिक्षमता का तैत्र तर्हं परिम्बर्ह  
परिम्पल्लवाणा भूतस्तर्हं परिम्बर्ह परिमेष्टुतेऽत्मा, परि-  
माह परिमेष्टुतम् ति अन्तम् तत्र भूमिक्षुभावामि भावरम्भीकाय-  
पित्रिः तिद्विषयं मत्तम् कादार्थं तत्र वर्तमानं कारणामि  
द्विषयं ति अन्तम् तत्र भूमिक्षुभावामि, तत्रम् यत्तं परिमेष्टुतम्  
मित्रामि वारिहामि भूमिक्षुभावामि पञ्चमं अन्तं सहस्रारं  
उत्तर्वाहाणा मि तत्राभावा परिम्प्रवाहाणा वामयः ॥ ५ ॥

आताहर उन्हें भल दृश्य प्रभोवालाडी हैंसर्वे । सर्वे भल राष्ट्रमाध्यम प्रकाशनामि तु महार्ज या वार्ष ता नप्रमै वा साक्षम ता नत्र एष राष्ट्र प्रभोवाला, लेक्षणीय ताँ अन्यग्रन्थाः

१०८ विजयनगर राजवंश का इतिहास

रुद्धं सुन्दरते विऽन्ने न 'चन्द्रजाणानि जावर्जन्तवाए तिविहं  
तिविहेषं लपेषं वायार व्राएषं न करेनि न काखेनि 'करेन्तं  
दि अन्नं न चन्द्रजाणानि तत्त्वं मन्ते पाहिक्तामि निन्दामि  
'गस्त्रिहानि अप्याप्णं वोन्तिहानि 'छड्डे मन्ते वर उवडिओ मि !  
स्त्रवाओ उड्डनोयजाओ वैरन्तं ॥

ਇੜ੍ਹੇਥਾਈ ਪੜ੍ਹ ਸਹੜ੍ਹਿਆਈ ਰੁਡਨੌਦਪਵੇਰਮਪਾਂਡਿਆਈ ਅਤੇ  
ਹਿਧੁਧਾਏ ਤਵਚੁੰਪਛਿਤਾਪਾਂ ਵਿਹੁਹਮਿ ॥ ੬ ॥

ते भिक्खु वा लिङ्गुरी वा चंद्रविश्वमिहयपञ्च-  
कर्त्तानपात्रकल्पे दिया वा राक्षो वा एन्टो वा परिचागन्तो  
वा सृचे वा अग्रसागे वा चे पुर्वविं वा भिर्ति वा चिंडं  
वा छेल्सं वा चक्रकर्त्तव्यं वा कार्यं चक्रकर्त्तव्यं वा वन्यं हम्मेण वा  
पाषण वा कट्टेय वा 'किञ्चित्तेज वा अहुलियाए वा 'चला  
नाप वा उठाहन्येन वा नाटिहेत्वा न विलिहेत्वा न  
घट्टेत्वा न स्मिद्देत्वा अलं नाटिहेत्वेत्वा न विलिहेत्वेत्वा न  
घट्टेत्वेत्वा न लिङ्गावेत्वा अलं बालिहेत्वं वा विलिहेत्वं  
वा घट्टेत्वं वा लिङ्गेत्वं वा न 'उल्लज्जापानि लावर्जवाप  
तिविहं निविहेपं न गोर्गं 'वायाए ऋषेणं न करेमि न कारवेनि  
'कर्त्तव्यं पि अन्तं न चन्द्रपुरापानि तत्त्वं भन्ते पद्मिक्तानि  
लिङ्गानि 'गरिहानि अप्याप्तं वौचिपानि ॥ ७ ॥

ते निक्षेप वा निक्षेपुर्ण वा संज्ञयविश्वप्रद्विष्टपञ्चक  
क्त्वादपादक्त्वं द्विग्र वा उत्तो वा पूर्णतायां  
त्रै सुधैर्वा नामारनामे वा मुँ इवां वा बोहैं वा हिंसं वा  
भैहिं वा वर्णं वा हरतमुं वा सुद्धोइगं वा वृद्धत्वं वा  
क्षयं इत्योल्लं वा क्षयं चक्षिपित्वं वा कायं चक्षिपित्वं वा  
क्षयं नालुच्छेजा न चंठुचेजा न आवौलुजा न पर्वालुजा  
न उक्षेवौद्वेजा न पक्षेवौद्वेजा न आरवेजा न पववेजा  
उम्मं नालुप्रेजा न चंठुप्रेजा न आवौलुवेजा न

परमार्थिकता न अकलीयतेवा न प्रकृतीयतेवा न आदि-  
मिता न कथालंबा जल्दी भाषुखता वा संकुरुप्ति वा आर्थि-  
कता वा कर्मिकता वा अकलीयता वा प्रकृतीयता वा आदि-  
प्रेरणा वा प्रयत्नता वा न उभयुक्तायामि, आवश्यकीयाद लिखित  
तिथिकैर्ये मनोर्बे वाचाप्य वाचाप्य न करेमि व कारणेमि करेन्ते  
वि अस न उभयुक्तायामि तत्स भी पदिक्षमामि लिप्तामि  
परिग्रामि अप्यार्थं दोषितामि ॥ ८ ॥

से भिन्न वा भिन्नतुर्ती वा संवयविरक्तपदिक्षपत्त-  
कथायपादकम्भे दिया वा एओ वा पद्मो वा परिग्रामी  
वा सुर्ते वा आवश्यादे वा, से व्यग्रि वा द्वार्ते वा  
सुम्पुर्ते वा अर्थिक वा अर्थ वा आवाप्य वा उभयुक्तिवा  
वा अर्थ वा न उभीयता न उभेत्य व उभयुक्तिवा व लिप्ता-  
देत्या अर्थ व उभायेत्या व उभायेत्या व उभायेत्या व  
भिन्नतुर्तेवा, अर्थ उभीते वा उभीते वा उभायेत्या वा लिप्ता-  
हेत्या वा व उभमुक्तायामि आवश्यकीयाद लिखित लिखितैर्य  
वाचेवे वाचाप्य वाचाप्य व करेमि व कारणेमि करेन्ते वि अस  
न उभयुक्तायामि तत्स भी पदिक्षमामि लिप्तामि नरि  
त्यामि अप्यार्थ वाचितामि ॥ ९ ॥

से भिन्न वा भिन्नतुर्ती वा संवयविरक्तपदिक्षपत्त-  
कथायपादकम्भे दिया वा एओ वा पद्मो वा परिग्रामी  
वा सुर्ते वा आवश्यादे वा से दियत्वा वा भिन्नतुर्तेवा वा  
ताहिकटिक वा पतीज वा पत्तयटीक वा उभयुक्तिवा वा उभयुक्ति-  
पटीक वा विभुच्यव वा भिन्नतुर्तेवा वा भिन्नतुर्तेवा वा  
उभयुक्तिवा वा उभयुक्तिवा वा सुर्तेवा वा अप्यार्थी वा वाचाप्य वाचित्  
वा वि दोषात् व भूमित्या व शीणत्या अर्थ व वृक्षत्येवा  
अर्थ फलत्येवा वा वाचेवा वा व उभयुक्तायामि वाचाप्यी  
वाच लिखितैर्ये मनोर्बे वाचाप्य वाचाप्य व करेमि व

१. व उभयुक्तायामि व वाचित् २. व उभीते व उभयुक्तिवा  
३. व न उभीता व भिन्नता व उभयुक्तिवा व उभयुक्तिवा व लिप्तायेवा  
४. व व उभयुक्तिवा व वाचित् व भूमित्या ५. व व उभीता  
व भिन्नता व व उभयुक्तिवा

कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स मन्ते पदिक्षमामि निन्दामि गरिहामि अप्पाणं वोसिरामि ॥ १० ॥

से भिक्खु वा भिक्खुणी वा संजयविरयपदिहयपच्च-  
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ  
वा सुत्ते वा जागरमाणे वा, से बीएसु वा वीयपहडेसु वा  
खडेसु वा खटपहडेसु वा जाएसु वा जायपहडेसु वा हरिएसु  
वा हरियपहडेसु वा छिन्नेसु वा छिन्नपहडेसु वा सचि-  
त्तेसु वा सचित्तकोलपदिनिस्तिएसु वा न गच्छेज्जा न  
चिट्ठेज्जा न निसीएज्जा न तुयट्टेज्जा, अन्नं न गच्छावेज्जा  
न चिट्ठावेज्जा न निसीयावेज्जा न तुयट्टावेज्जा, अन्न गच्छन्ते  
वा चिट्ठत वा निसीयन्तं वा तुयट्टन्तं वा न समणुजाणामि  
जावज्जीवाए तिविह तिविहेण भणेण वायाए काएण न  
करेमि न कारवेमि करेन्त पि अन्नं न समणुजाणामि, तस्स  
मन्ते पदिक्षमामि निन्दामि 'गरिहामि अप्पाणं वोसिरामि ॥ ११ ॥

से भिक्खु वा भिक्खुणी वा संजयविरयपदिहयपच्च-  
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ  
वा सुत्ते वा जागरमाणे वा, से कीड वा पयगं वा कुन्धुं  
वा पिवीलिय वा हृत्यंसि वा पायसि वा वाहुंसि वा  
'ऊर्घंसि वा उद्रसि वा सीसासि वा 'वत्थसि वा पडिग-  
हंसि वा रथहरणसि वा गोच्छुंसि वा उडुगसि वा दण्ड-  
गसि वा पीढगसि वा फलहसि वा सेज्जंसि वा संथार-  
गंसि वा अन्नयरसि वा तहप्पगारे उवगरणजाए तओ संज-  
यामेव पडिलेहिय पडिलेहिय पमज्जिय पमज्जिय 'एगन्ते  
अवणेज्जा, नो ण संघायमावज्जेज्जा ॥ १२ ॥

अजयं चरमाणो उ पाणभूयाइं हिसइ ।

वन्धइ पावय कम्मं, तं से होइ कडुच फलं ॥ १ ॥

१ च गरहामि २ त्त लगनि वा ३ त वत्थसि वा पायगाति वा  
रंहरणति वा क्षमलति वा गुच्छति वा टडुयासि वा डडनि वा, अ वत्थति वा  
पायपुठणनि वा रनहरणसि वा क्षमलनि वा पडिगहति वा उडगसि वा ४ अ क-  
५ ष एगन्तमध्यमेज्जा

अगमी विष्णुमायो उ पात्रम् प्रार्थ हित्य ।  
 वर्णय पात्रं वस्ति, हं से होत व्यक्ति फलं ॥ १ ॥  
 अगमी विष्णुमायो उ पात्रम् प्रार्थ हित्य ।  
 वर्णय पात्रं वस्ति, ते से होत व्यक्ति फलं ॥ २ ॥  
 अगमी विष्णुमायो उ पात्रम् प्रार्थ हित्य ।  
 वर्णय पात्रं वस्ति, ते से होत व्यक्ति फलं ॥ ३ ॥  
 अगमी विष्णुमायो उ पात्रम् प्रार्थ हित्य ।

अत्यर्थं त्रिस्माणी च पात्रपूर्णा द्वितीय ।  
 वाच्यं पात्रवं कल्प्य, ही ते होते कल्प्यते कल्प्यते प्रहर्त ॥ ५ ॥  
 अत्यर्थं मात्रस्माणी च पात्रपूर्णा द्वितीय ।  
 वाच्यं पात्रवं कल्प्य, ही ते होते कल्प्यते कल्प्यते प्रहर्त ॥ ६ ॥  
 कल्प्यते कल्प्यते कल्प्यते कल्प्यते कल्प्यते कल्प्यते कल्प्यते ।  
 कल्प्यते कल्प्यते कल्प्यते कल्प्यते कल्प्यते कल्प्यते कल्प्यते ।  
 जप्यते कल्प्यते कल्प्यते कल्प्यते कल्प्यते कल्प्यते कल्प्यते ।

जरूर बुझना भालम्ही दारे कर्मी न बहिर ॥ १ ॥  
 लालपूपच्छेष्यस्त समर्थ पूर्णां पालभ्री ।  
 चिह्निपालगल्ल इत्तम्हु दारे कर्मी न बहिर ॥ २ ॥  
 पहम नाय नभी तुका तर चिह्नि लज्जतंगप ।  
 मम्हारी हिं काही हिं दा भालिर "कुव पालरी ॥ ३ ॥  
 तोडा भाला भाला लोखा भाला पालरी ।

लोका भाष्य चर्चाय सौन्दर्य चर्चा योग्य पाइये ।  
 उभय वि लोकाय लालोका ती उपर्य ती लमासरे ॥ १८ ॥  
 ती अस्त्र वि न लोक्य अर्द्धाय वि न लोक्य ।  
 गीतार्थीय भपालोका लक्ष्य ला लाईय हैंडमी ॥ १९ ॥  
 तो तीव वि विशाळाय अर्द्धाय वि विशाळ्य ।  
 गीतार्थीय विशाळ्यला ला दु लाही उ हैंडमी ॥ २० ॥  
 लघा भीउमर्द्धाय य ती वि लक्ष्य विशाळ्य ।  
 लघा मद बहुचिह्न सावर्द्धायाय लोक्य ॥ २१ ॥  
 लघा गद बहुचिह्न लज्जार्द्धायाय लोक्य ।  
 लघा पुण्य च लाद च लाल मालन च लोक्य ॥ २२ ॥

१८ अग्रीका विद्यारथी नदी नदी १८  
इनी अग्रीका विद्यारथी नदी १८ अग्रीका विद्यारथी नदी १८

जया पुण्णं च पावं च वंधं सोहं वं च जाणइ ।  
 तया निविन्द्ये भोए जे दिव्वे जे य माणूसे ॥ १३ ॥  
 जया निविन्द्ये भोए जे दिव्वे जे य माणूसे ।  
 तया चवइ संभोगं नार्विभतरवाहिरं ॥ १७ ॥  
 जया चयड संभोगं सार्विभतरवाहिरं ।  
 तया सुण्डे भवित्ताणं पव्वयइ अणगारियं ॥ १८ ॥  
 जया सुण्डे भवित्ताणं पव्वयइ अणगारियं ।  
 तया संवरसुक्कुं धम्मं फाते अणुत्तरं ॥ १९ ॥  
 जया संवरसुक्कुं धम्मं फाते अणुत्तरं ।  
 तया धुणइ कम्मरयं अवोहिकलुत्तं कहं ॥ २० ॥  
 जया धुणइ कम्मरयं अवोहिकलुत्तं कहं ।  
 तया सञ्चत्तगं नाणं दंसणं चाभिगच्छइ ॥ २१ ॥  
 जया सञ्चत्तगं नाणं दंसणं चाभिगच्छइ ।  
 तया लोगमलोगं च जिणो जाणइ केवली ॥ २२ ॥  
 जया लोगमलोगं च जिणो जाणइ केवली ।  
 तया लोगे निरुभित्ता सेलैर्ति पाडिवज्जइ ॥ २३ ॥  
 जया जोगे निरुभित्ता सेलैर्ति पाडिवज्जइ ।  
 तया कम्मं खवित्ताणं तिद्वं गच्छइ नीरओ ॥ २४ ॥  
 जया कम्मं खवित्ताणं सिद्वं गच्छइ नीरओ ।  
 तया लोगमत्ययत्यो तिद्वो भवइ सासओ ॥ २५ ॥  
 चुहत्तायगत्त समणस्त चायाडलगस्त निगामत्ताइस्त ।  
 उच्छ्वोलणापहाविस्त इलहा सोगगइ तारिसगत्त ॥ २६ ॥  
 तवोगुणपहाणत्त उज्जुर्मदस्त्रनिसंजमरयत्त ।  
 परीचहे जिणन्नस्त सुलहा सोगगइ तारिसगत्त ॥ २७ ॥  
 पच्छावि ते पयाया द्विष्पं गच्छन्ति अमरमवणाइ ।  
 जेसि पिगो तवो नंजमो य खन्ती य चम्मचेर च ॥ २८ ॥  
 इच्चेयं छज्जीवणियं सम्महिट्टो सया जए ।  
 इलहं लभित्तु सामन्यं कम्मुणा न विराहेज्जासि ॥ २९ ॥  
 ॥ त्ति वेमि ॥

॥ चउत्यं छज्जीवणियज्ञायणं समत्तं ॥

१ ज निविन्द्ये २ अ नज्जोगे, क घ तज्जोग ३ अ क व ग घ.  
 द्वयपइ ४ व जोए ५ च वदेचाज ६ अ क घ हइ ७ अ क त घ.  
 द्वयेस्त; ग द्वोनिल्ल ८ च तोगइ ९ क निझो १० च दुलभ

॥ पश्चमपञ्चाशय-प्रमा दरैमआ ॥

नाम भिन्नाभिन्नम् जर्जरकर्ता भ्रुचिहुती ।  
हमज कमजोरव भ्रम्भाये यद्युपाए ॥१॥  
ल गाम वा नयर दा लोदरामगढ़ी मुर्दि ।  
जा मन्महगुचिकर्ता जागिन्मनेव पैदला ॥२॥  
पुराजा चुम्पापाण धोधाल्या घटि और ।  
इग्नेन्ना रीषारियार्द शाष ए इग्नपत्रिये ॥३॥  
आगारे विसम्ब राजु दिग्नेन्न परिवर्त्तये ।  
साहमज ए दण्डुराजा दिग्नेमाय दग्धमें ॥४॥  
दग्धमल ए ल तंग्य दग्धमस्तु ए संगए ।  
गिमाजा धावद्यार्त तर्म जाव चाहर ॥  
तमा तम ए दण्डुराजा र्मेण सुलभादिर ।  
ला अधर जागाज अदमर वाहम ॥५॥  
दहाल हारिय गार्नि तुमगार्नि च नंदये ।  
सामाज्ञार्नि वाण्डि लज्जाला ते लज्जाल ॥६॥  
न चाहउ जामे जातम माहियाय ए पहान्निय ।  
माराट च दारान्न निरिच्छन्नेपारमानु वा ॥७॥  
न चाहउ देखनाथम चमडौतुमाहय  
दमयारिन्ना तारान ताराजा त्यय विहारिया ॥८॥  
जमायज चारामस्तु लालायाए अमिलहार्ने ।  
हाराजा चहाय र्दाहा लाम्भायामिय ए लंकर्मा ॥९॥  
तमा एय नियार्जिता तामे तुम्हेवहुये ।  
दउराज जमालामन मुर्जी एकमार्तिकर ॥१०॥  
सघय तुव जारि विज जाज दृष्टि वर्दे ।  
लालाम फल्लू तुर ताराजा विहारिय ॥११॥  
दमयाहय जावाय अव्यार्दु अव्याहल ।  
हारिया अहामान तुमाहता मुर्जी और ॥१२॥

१ व नामाकरण त्रिलोकी न भेदभावे, व विवाह एवं  
दूषणात् एव विवाह का विवाहन-विवाह । न रुद्राये एवं शिव  
एव विवाह । १ व व एव विवाह एव विवाह, व विवाह । व एव विवाह

द्वद्वावस्त न गच्छेज्जा भास्तमाणो य गोयरे ।  
 हसंतो नाभिगच्छेज्जा कुलं उच्चावर्य सया ॥ १४ ॥  
 आलोयं थिमगलं दारं सन्धि दग्भवणाणि य ।  
 चरंतो न विनिज्जाए संकट्टाण विवज्जए ॥ १५ ॥  
 रक्षो 'गहर्वर्षणं च रहस्सारक्षित्याण य ।  
 सकिलेसकरं ठाणं दूरओ परिवज्जए ॥ १६ ॥  
 पहिकुष्टकुलं न पवित्रे मामगं परिवज्जए ।  
 अच्चियत्तकुलं न पवित्रे चियत्तं पवित्रे कुल ॥ १७ ॥  
 साणीपावारपिहियं <sup>३</sup>अप्पणा नावपगुरे ।  
 कवाड नो पणोल्लेज्जा <sup>४</sup>ओगहंसि अजाइया ॥ १८ ॥  
 गोयरगपविष्टो उ वच्चमृतं न धारए ।  
<sup>५</sup>ओगासं फासुयं नच्चा <sup>६</sup>अणुञ्जविय वोसिरे ॥ १९ ॥  
 "नीयद्वारं तमसं कोष्टगं परिवज्जए ।  
 अचक्षुविसओ जत्य पाणा दृप्पद्धिलेहगा ॥ २० ॥  
 "जत्य पुण्फाइं वीयाइं विप्पइणाइं <sup>७</sup>कोष्टए ।  
 अहुणोवलित्तं ओहुं दृष्टुणं परिवज्जए ॥ २१ ॥  
 एलगं दारगं साणं वच्छुग चावि <sup>८</sup>कोष्टए ।  
 उहङ्गिन्या न पवित्रे <sup>९</sup>विडहित्ताण व सज्जए ॥ २२ ॥  
 असंसत्त पलोएज्जा नाह्दुरावलोयए ।  
 उप्फुल्लं न विनिज्जाए <sup>१०</sup>नियहेज्जा <sup>११</sup>अयंपिरो ॥ २३ ॥  
 अहमूर्मि न गच्छेज्जा गोयरगगओ मुणी ।  
 कुलस्त भूर्मि जाणित्ता मियं भूर्मि परक्कमे ॥ २४ ॥  
 तत्येव पडिलेहिज्जा भूमिभागं <sup>१२</sup>वियक्खणो ।  
 "सिणाणस्त य वच्चस्त <sup>१३</sup>संलोगं परिवज्जए ॥ २५ ॥  
 "दग्भवियआयाणे वीयाणि हरियाणि य ।  
 परिवज्जन्तो चिट्टेज्जा सच्चिन्दियसमाहिए ॥ २६ ॥

१ अ न गिहवर्षण २ अ रहनागमित्याणि ३ सु अप्पणो ४ च  
 ओगह से ५ च ओयात् ६ च अणुञ्जायमि ७ क णयिदुवार, घ णीजदुवार.  
 ८ अ जत्य पाणाइ ९ तु तुद्दुर् १० च. विडहित्ताण, न विद्धुत्ताण च; अ  
 विओत्ताण वस जर् ११ च त्त नियटिज्ज १२ अ अयपिरे १३ अ वियक्खणे.  
 १४ च नणाणम्न १५ च नलीय १६ अ य दग्भविय आयाणे

तथा भै चिह्नस्थानम् आदौर पात्रवीर्ये ।

अहमिषि न दण्डेश्वरा पहियाद्वय अभिषिर्य ॥ १० ॥

आदौरनी भिषा तथा वर्णिनाद्वय भोदये ।

दिग्लिप पहियाद्वय न न कप्य तारित ॥ ११ ॥

समझमार्पी पात्राभि र्दीप्ताभि हरियाभि य ।

अग्रजमहरि बरचा तारित वर्णिनाद्वय ॥ १२ ॥

सारदु भिक्षिविकार्य लक्ष्मिनी वर्तुयाभि य ।

तदृष्ट लक्ष्मिनी द्वय लक्ष्मिनीद्वय ॥ १३ ॥

आशाद्वारा वरचा आदौर पात्रवीर्ये ।

दिग्लिप पहियाद्वय न न कप्य तारित ॥ १४ ॥

दुर्गामात्र द्वय द्वय भाद्रामात्र या ।

दिग्लिप पहियाद्वय न न कप्य तारित ॥ १५ ॥

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उप्राप्ति लक्ष्मिनी द्वय लक्ष्मिनी द्वय ।

रागिदास द्वय द्वय भजाभिला भजाभे होमे ॥ १६ ॥

कप्य दीप्तिय वर्णिय भाग्निय पितृ दुर्गामात्र य ।

उप्राप्ति द्वय द्वय द्वय ॥ १७ ॥

अमामृत द्वय द्वय भाद्रामात्र या

दिग्लिप न द्वय द्वय कल्पुत्रहस्य उर्द्ध भर ॥ १८ ॥

ममृत द्वय द्वय द्वय भाद्रामात्र या ।

दिग्लिप पहियाद्वय न न कप्य विषय भय ॥ १९ ॥

द्वाज तु भुजमात्राव एवा सम्य लिक्षित

लिक्षित न द्वय द्वय द्वय द्वय ॥ २० ॥

द्वाज तु भुजमात्राव एवा त्रिलक्ष्मिय लिक्षित

लिक्षित पहियाद्वय भेद लक्ष्मिनी द्वय ॥ २१ ॥

कुमिरीत द्वय द्वय विविद पात्रवीर्ये ।

भुजमात्र विविद भुजमात्र द्वय द्वय ॥ २२ ॥

१ न द्वय  
२ द्वय  
३ द्वय  
४ द्वय  
५ द्वय  
६ द्वय  
७ द्वय  
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१० द्वय  
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१२ द्वय  
१३ द्वय  
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१५ द्वय  
१६ द्वय  
१७ द्वय  
१८ द्वय  
१९ द्वय  
२० द्वय  
२१ द्वय  
२२ द्वय

सिया य समणद्वाए गुव्विणी कालमासिणी ।  
 उठिया वा निसीएज्जा निसन्ना वा पुण्ड्रद्वाए ॥ ४० ॥  
 तं भवे भत्तपाणं तु संजयाण अकप्पिय ।  
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४१ ॥  
 थणग 'पिज्जएमाणी द्वारगं वा कुमारियं ।  
 तं निक्षिवविच्छु 'रोबंतं आहरे पाणभोयं ॥ ४२ ॥  
 तं भवे भत्तपाणं तु संजयाण अकप्पिय ।  
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४३ ॥  
 'जं भवे भत्तपाणं तु कप्पाकप्पम्मि संकिय ।  
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४४ ॥  
 'दगवारएण पिहिय नीसाए पीटएण वा ।  
 लोटेण वा वि लेवेण स्तिष्ठेसेण व केणइ ॥ ४५ ॥  
 त च उर्द्विभद्रिउं द्विज्जा समणद्वाय च 'दावए ।  
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४६ ॥  
 असणं पाणग वा वि खाइमं साइमं तहा ।  
 जं जाणेज्ज सुणेज्जा वा दाणद्वा पगडं इमं ॥ ४७ ॥  
 'तारिसं भत्तपाणं तु संजयाण अकप्पियं ।  
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४८ ॥  
 असणं पाणगं वा वि खाइमं साइम तहा ।  
 ज जाणेज्ज सुणेज्जा वा पुण्ड्रद्वा पगडं इम ॥ ४९ ॥  
 त भवे भत्तपाणं तु संजयाण अकप्पियं ।  
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ५० ॥  
 असणं पाणग वा वि खाइमं साइम तहा ।  
 जं जाणेज्ज सुणेज्जा वा वणिमद्वा पगडं इम ॥ ५१ ॥  
 त भवे भत्तपाणं तु संजयाण अकप्पियं ।  
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ५२ ॥  
 असणं पाणगं वा वि खाइमं साइमं तहा ।  
 जं जाणेज्ज सुणेज्जा वा समणद्वा पगडं इम ॥ ५३ ॥

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१ अ निज्जनाणी, २ य व्यणव निज्जेनाणो २ अ ग घ रोयन ३ अ  
 पुस्तके अय श्लोको न दृश्यन्ते, गुजरमानपामघलाडनुवादो दृश्यते ४ क घ.  
 दगवारेण, अ दगवाहेण ५, च दायर ६, द घ ग घ तं भवे



निम्नेर्णि फलम् पीढ़ 'उम्मवित्ताणनान्दे ।  
 'मंचकाल च पासावं 'समण्ड्राप व दावण ॥ ६७ ॥  
 दुर्घार्णा पदटेज्जा हन्थ 'पायं व लूपण ।  
 पुढविर्जिये वि हिनेज्जा जे च 'त निन्मिया जगा ॥ ६८ ॥  
 एयारिसं महाद्वामे ज्ञाणिज्जप मरेनियो ।  
 तम्हा मालोहर्दं भिक्षु 'न पटिगण्ठंति नज्जग ॥ ६९ ॥  
 कड मूलं पलंब वा आमं उक्रे व नज्जिर ।  
 तुंवागं निवेदं च आमग परिवज्जण ॥ ७० ॥  
 तुरेव 'नन्तुरुण्णाङ्ग 'कीलुण्णाङ्ग आपणे ।  
 सक्षुद्वाल फाणिय पूर्यं अन्नं वा वि नहाविह ॥ ७१ ॥  
 'विक्रावमाणं पन्दूं रणण परिकासिय ।  
 दितिय पटिशाइक्कंवे न मे कप्पड तारिसुं ॥ ७२ ॥  
 बहुअष्टुं पोग्गलं "आणिमिम वा वन्दुक्कंदयं ।  
 अन्धियं "तिद्यु विल्लं उच्छुदेंद च 'मंवलि ॥ ७३ ॥  
 अप्पे निया 'भोवणज्जाण 'वन्दुज्जियधन्मिल ।  
 दिनियं पटिशाइक्कंवे न मे कप्पड तारिसु ॥ ७४ ॥  
 तेहुच्चावद्य पाणं अदुवा "शरथोवण ।  
 संसारमें चाडलोडग अहुणाधेय विवज्जण ॥ ७५ ॥  
 जे जाणेज्ज चिरावोयं मर्द्दं दंसणेण वा ।  
 'पटिपुन्डिज्जण नांच्चा वा जे च निन्मंकिय नवं ॥ ७६ ॥  
 'अजीवं पारिणय नच्चा पटिगाहेज्ज मंज्जण ।  
 अह नकियं 'नवेज्जा आनाइज्जाण 'रोपण ॥ ७७ ॥  
 योव्रमासावणद्वाप दृन्धगम्मि 'दलाहि मे ।  
 मा मे अच्चविलं पृदं नाल 'तप्तविजित्तण ॥ ७८ ॥

१ क च उन्नदिनान्मासे ए ओन्नदिनान्मासे २ अ क स न घ नन  
 कालं च ३ व च नमाद्वा प्प दाप्प ४ च पाप च ५ च नक्किनिय ६ च न  
 पटिगाहेज्ज नन्द ८ व न पटिगाहेज्जति ७ च नद्दु ८ च अन्न ९ च नक्कल, उ  
 सक्कलि १० च विक्रावमाण ११ क लु अन्नमिति १२ च तेहुय १३ च व च  
 चियाहे १४ क भोवणिज्जाण १० व चुम्मियधन्मिल, अ हू त्रिमिय भासणे  
 १६ क दाख्योअग्न गव वाखोदा १७ च चुम्मियधन्मिल १८ न जेज्जीय १९  
 च हेज्जा २० च गेत्तु २१ क दलाह २२ अ ग घ नम्म, क निन्द्व

त च वर्षादिन पूर्व बाहु वगदिवितप ।  
मिश्र परियोगमन त मे कथ्य लारिते ॥ ८१ ॥  
त च बाहु अकामव्य ग्रिमध्यव पहित्प्रियं ।  
त इयना व दिव वो वि अहस्स वावर ॥ ८२ ॥  
एषमिमरम्भमिता अचित्प वहित्तेहिया ।  
इष पहित्प्रिया एहित्प वहित्तेह ॥ ८३ ॥  
मिता य धायरायपत्रो एहित्तेहा परिमोक्तुदे ।  
बोद्धुर्म भित्तिमूर्त वा वहित्प्रियाज फासुर्य ॥ ८४ ॥  
भक्तिगिरु महाकी वहित्प्रियामि संतुष्टे ।  
तथ्य भैरवमिता कल्य शुद्धित्प्रिय लंबय ॥ ८५ ॥  
तथ्य न बुद्धमाकल्प उहित्प्रिय लक्ष्य ।  
तणकहुमहर वा वि भर्त वा वि लक्ष्यती ॥ ८६ ॥  
त इत्यावितु न विमित्तेभास्तय व एहुर ।  
इत्प्रिय न पहात्तेव वर्णतमराक्षेह ॥ ८७ ॥  
एषमिमरम्भमिता अचित्प वहित्तेहिया ।  
बद दीक्षुदेवत व एहित्प वहित्तेह ॥ ८८ ॥  
मिता य भिक्षु एहित्प्रिया भित्तिमामाम्य खोक्तुर्य ।  
मायिहियाधमाम्य 'उत्तुर्य वहित्प्रिया ॥ ८९ ॥  
विष्णव परिमिता भूमान दूरज्ये मूर्ती ।  
विद्यागहिदमादाय भ्रागजी य पहित्तेह ॥ ९० ॥  
भामाणस्ताय वीर्यसे अद्वार बहुत्तमे ।  
मध्यगामम्य चय मत्तेवाये व लंबय ॥ ९१ ॥  
उत्तमुप्यामी अमीत्प्रियी भवत्प्रियत्तेह वैयता ।  
भास्तय गुहमवान वै भद्र वहित्प्रिय यद ॥ ९२ ॥  
न भूमामामातय द्वौक्ता उर्मित्प्रिय पुरुज्ञा वै वद ।  
पुर्या पहित्प्रिय तत्त्व दीक्षिद्वो वित्तर इसे ॥ ९३ ॥  
भद्र विद्येहित्प्रियागत्त्वा भित्ति लक्ष्य वैत्तिया ।  
मोक्षमामामात्प्रिय तत्त्व वार्त्त चारेत्व ॥ ९४ ॥

१०८ व यह उल्लेख करना बहुत चाहिए। यह वह विषय है कि वह  
विषय जो वह उल्लेख करने की विधि का विवरण है।

नोकारेन पारेता वरेता निगच्छवेऽपि ।  
स्वज्ञां पटुवित्तानं वीत्तनेत्त चर्जे सर्वे ॥ १३ ॥  
वीत्तर्तो उन्नं चित्ते हित्तन्दृं लानन्दित्तो ।  
उह ने अपुग्नहे कुड्डा चाहू दौड्डनि तारित्तो ॥ १४ ॥  
चाहवे वो चित्तन्दृं निन्दृत्त नहूक्तम् ।  
उह तन्य कुड्डन्दृत्त तेहि चित्त हु सुन्दृ ॥ १५ ॥  
अह कोउ न उच्चुर्त्त तज्जे सुन्दृत्त एक्तां ।  
आलोए नाम्पे चाहू तन्य अपरित्तात्तिव्यं ॥ १६ ॥  
नित्तां व कहुयं व कत्तायं अंवित्त व महुरं लवन्त्त वा ।  
एष उहून्दृत्त नहूवर्त्त नहूवर्त्त व सुन्दृत्त चंजद ॥ १७ ॥  
अर्त्त विरुद्ध वा वि चूड्डये वा अन्दृये ।  
दहुं वा उह वा सुक्ते सुकुम्भात्तनोव्ये ॥ १८ ॥  
उपत्त नाइहीलेउड्डा अर्यं वा चहू पाहूयं ।  
सुहालद्वं सुहार्जीवी सुन्दृत्त वैसुद्वात्तिव्यं ॥ १९ ॥  
इलहा उह सुहार्जां सुहार्जीवी वि इलहा ।  
सुहार्ज उह सुहार्जीवी वो वि उच्चुन्ति नोलाई ॥ २० ॥  
॥ ति वैसि ॥

॥ दिवन्दृत्त वै स्त्वं पिंचनाय पद्मुहृत्तन्नो चुनत्तो ॥

## ॥ पंचममन्त्ययणं—वीयो उद्देशयो ॥

पुहि रहे “चेत्तिहित्तानं” लेवन्याए चंन्प ।  
इमंवे वा सुंवे वा चहूं सुहूं न उहूप ॥ २ ॥  
तेहूं नित्तिहित्तार चन वद्यो व गोवरे ।  
उह वैरहा नावाणं उह तेह न चंदरे ॥ ३ ॥  
हृतो कार-सुखदे न्द्रयाप्य नवंत्तय ।  
विहिता पुन्दृत्त इन्द्रे उत्तरेज व ॥ ४ ॥

१ क व र नहूहृत्त चेत्ति कैजः व न्द्रैः ज. क छेठ.  
२ च. ह र र गाहै ३ क उत्तिहित्ति ४ च तिसिं च उद्वृद्वं च ५  
सु. क र चंन्प चहूं ६ चहूं ७ चंन्प ८ ल चंन्प ९ चैवित्त १० ल चैवित्त ११ च.  
सु. चैवित्त १२ च र - हुहूं १३ चहूं १४ चहूं १५ चैवित्त १६ च.  
सु. चैवित्त १७ च र - हुहूं १८ चहूं १९ चैवित्त २० चैवित्त २१ च.

व्याहोय विकल्पमि भिन्नस् कालय ए पश्चिमम् ।  
 अद्याहं च विविक्ता काले काले समाप्ते ॥ ३ ॥  
 अकाले चर्सी भिन्नस् व्याहं च पश्चिमेष्टि ।  
 अप्यावृत्ते च किंकरमासि लक्षितसे च करिष्यति ॥ ५ ॥  
 रथ व्यक्त चर भिन्नस् शुभ्रजा शुरिष्यतात्तिर्य ।  
 अहामा चि न सोप्तजा तदो चि भविष्यात्तय ॥ ६ ॥  
 तद्व्युचावया दाष्टा अस्तुष्य उमायदा ।  
 तद्व्युपे न विन्दुउजा शयमैष परम्परे ॥ ७ ॥  
 कारण्यापश्चिमा उ न विर्तिष्यत्तम् कल्पय ।  
 व्यष्ट च न पद्येत्तजा विन्दुसाय च संवद ॥ ८ ॥  
 जगत्तम् फलिष्ट शरे कदाह वा वि संवद ।  
 भगवत्तिया न विन्दुउजा वीरयामासी शुर्ष्टि ॥ ९ ॥  
 सप्तय मालय वा वि विविद्य वा वर्णितवै ।  
 उत्तमकम्भ मलद्वा पात्तद्वाय च त्तद्वाय ॥ १० ॥  
 त गत्तमित्त न पश्चिम न विन्दु वक्त्वयोदय ।  
 एमामयवर्णवित्ता तत्त्व विन्दुउजा तंवद ॥ ११ ॥  
 वर्णमयस्त्वं जा तस्म तात्त्वासु विषयस्य वा ।  
 अप्यावृत्ते भित्ता वात्तजा शुर्ष्टि पश्चिमस्त्वं वा ॥ १२ ॥  
 पश्चिमाविष्ट त्र विच वा तत्त्रा तत्त्विष्ट विवित्तिर्य ।  
 व्यष्टत्तमगत्त भलद्वा पात्तद्वाय च संवद ॥ १३ ॥  
 उत्तम विष्ट वा वि शुर्ष्टि वा भवत्तीत्तिर्य ।  
 अत्त वा पुण्य भवित्तात त च संवदिया वाय ॥ १४ ॥  
 त मद भलद्वात तु तत्तद्वात भवत्तिर्य ।  
 विनिय पश्चिमावक्त्व न म चत्प्रत तारित्ति ॥ १५ ॥  
 उत्तम पश्चिम वा वि शुर्ष्टि वा भवत्तीत्तिर्य ।  
 अत्त वा पुण्य लक्षितात त च संवदिया वाय ॥ १६ ॥  
 त मद भलद्वाय तु तत्तद्वाय भवत्तिर्य ।  
 विनिय पश्चिमावक्त्व न म चत्प्रत तारित्ति ॥ १७ ॥

१ च च भवत्त  
 २ च विवित्त  
 ३ च विवित्त  
 ४ च विवित्त  
 ५ च विवित्त  
 ६ च विवित्त  
 ७ च विवित्त  
 ८ च विवित्त  
 ९ च विवित्त  
 १० च विवित्त  
 ११ च विवित्त  
 १२ च विवित्त  
 १३ च विवित्त  
 १४ च विवित्त  
 १५ च विवित्त  
 १६ च विवित्त  
 १७ च विवित्त

मालूय वा विरालिय 'कुरुय उप्पलनालिय ।  
 मुणालियं सासवनालिय उच्चुम्बुट अनिव्वुट ॥ १८ ॥  
 तरुणग वा पवाल रुक्मवस्म तणगस्स वा ।  
 अन्नस्स वा वि एरियस्स आमग परिवज्जण ॥ १९ ॥  
 तरुणियं वा 'छिवार्दि आमिय भज्जय 'मड ।  
 दितिय पठियाइकर्व न मं कप्पड तारिम ॥ २० ॥  
 तहा 'कोलमणस्मिन वेल्य कासवनालिय ।  
 तिलपप्पटग नीमं आमगं परिवज्जण ॥ २१ ॥  
 तहेव 'चाउलं पिट्ठ प्रियट गा तत्तनिव्वुट ।  
 तिलपिट्ठ 'पृजपिण्णाग आमग परिवज्जण ॥ २२ ॥  
 कविट्ठ माडलुग च मूलग मूलगच्छय ।  
 आम असत्थपरिणय मणसा त्रि न पत्थण ॥ २३ ॥  
 तहेव फलमशूणि वीयमशूणि जाणिया ।  
 'विहेलग पियाल च आमगं परिवज्जण ॥ २४ ॥  
 नमुयाण चरे भिक्खू कुल उच्चावय भया ।  
 नीय कुलभद्रफस्म ऊसट नाभिधारण ॥ २५ ॥  
 अदीणो वित्तिमेज्जा न त्रिसीएज्ज पाटिण ।  
 अमुच्छिओ भोयणस्मि मायने एमणारण ॥ २६ ॥  
 वहु परघरे अतिथ विविट्ठ ग्वाइमसाट्म ।  
 न तत्य पंडिओ 'कुप्पे उच्छ्वादेज्ज परो न वा ॥ २७ ॥  
 सयणासणवत्थ वा भन्तपाण व सज्जण ।  
 अदितस्स न कुप्पेज्जा पच्चकरे वि य दीमओ ॥ २८ ॥  
 दृष्टिय पुर्णिस वा वि ' ढहर वा महलुगं ।  
 चदमाण न जाएज्जा नो य ण फरुस वण ॥ २९ ॥  
 जे न घदे न से कुप्पे वदिओ न समुक्षसे ।  
 एवमन्नेसमाणस्स सामणमणुच्छिट ॥ ३० ॥  
 सिया एगडओ लद्धुं लोभेण 'विणगृहद ।  
 मा भेय दाद्य सत दक्षूण सयमायण ॥ ३१ ॥

- १ च कुमुयपलनालिय २ ग घ देयार्दि ३ क सय; न सिय ४ अ  
 कोलमणसिन वेणुय कासनालिय ५ अ चालिय पेहैं ६ क पूडपञ्चाग; ७ क  
 मारलिंग ८ अ घहेलग ९ न नामिपायए १० च फप्पे ११ स दहरां  
 शी १२ अ स विणगृहद

अस्तु गुरुद्वयो तुम्हा एवं पार्वती पुरुष्य ।  
तुक्तोत्तमा य स हांश निश्चार्व च म दद्धुद ॥ १३ ॥  
निधा एवद्भी अनु दिग्दिव् पाण्मोदर्व ।  
भद्र्य महगे मारुचा विग्रह्व विरुद्धमादरे ॥ १४ ॥  
जायेन्द्र ता इम समाजा आदयार्द्दि अर्द्दि तुर्य ।  
तेनुमा भग्न की तृप्तिर्वती तुलासी ॥ १५ ॥  
प्रवर्णद्वा असाक्षर्मी भाषपत्तिर्वत्तमित ।  
तदु पत्तम् पार्वती मायामुख्ये च तुर्य ॥ १६ ॥  
एवं या भर्त्य वा वि भर्त्य वा मर्त्रये एवं ।  
सन्तमां ते विव मिल्ल चर्त्य तारुदमप्यथा ॥ १७ ॥  
विधा दप्ताभी तथा ते म चोद विषाणु ।  
तस्म पन्तह ताम्यद दिव्यं च तुर्य म ॥ १८ ॥  
चूर ताकिषा तस्म मायन्मार्दि च विष्वनुषा ।  
भद्रता य भवित्वार्दि भवर्दि च भर्तीतुषा ॥ १९ ॥  
विष्वनिष्ठा उहा तर्जी अस्तु मीर्दि तुम्हां ।  
तारिनी भावत वि भावाद्य लंगरे ॥ २० ॥  
जायार्दित भावाद्य भवत वापि तारिनी ।  
विष्वन्द्या वि य भावाति भव भावीति तारित ॥ २१ ॥  
दर तु अनुवन्द्यर्दि तुम्हां च विष्वनामा ।  
तारिना भावैत वि भावाद्य लंगरे ॥ २२ ॥  
तय तु य महर्दि एकीर्दि वर्णप रहे  
सत्त्वत्वमाविराभा तदर्द्दी अवग्रहसा ॥ २३ ॥  
तस्म पन्तह कृत्य अवग्रहातुपुर्व  
दिव्य ग्रहन्मुख विष्वन्म सुण्य म व्य ॥  
यह तु मुख्यर्दि भवत्वाय विष्वनामी ।  
तारिना भावैत वि भावाद्य लंगरे ॥ २४ ॥

मुख्य विषयों के साथ एवं उनकी विवरणों का अध्ययन करने के लिए इस बुलाई की जानकारी दी गई है।

आयरिए आराहेह समणे यावि तारिसो ।

गिहत्या चिं पूयन्ति जेण जाणति तारिस ॥ ४५ ॥

तवतेणे 'वहतेणे रुवतेणे य जे नरे ।

आयारभावतेणे य कुव्वह देवकिव्विस ॥ ४६ ॥

लज्जूण चिं देवत्त उववन्नो देवकिव्विसे ।

तत्यावि से न याणाइ किं मे किच्चा इमं फल ॥ ४७ ॥

तत्तो चिं से चहत्ताण 'लविमी 'एलमूयगं ।

नरय तिरिक्खजोर्णि वा वोही जत्थ सुदृश्वहा ॥ ४८ ॥

एय च दोस दट्टूणं नायपुत्तेण भासिय ।

अणुमायं पि मेहावी मायामोस विवज्जए ॥ ४९ ॥

सिक्खक्षण सिक्खवेसणसोहिं सजयाण बुद्धाण सगासे ।

तत्थ 'भिक्खु 'सुप्पणिहिदिए तिल्लज्जगुणवं

विहरेज्जासि ॥ ५० ॥ त्ति वेमि ॥

॥ पंचमज्ञायणस्स पिंडेसणाप वीओ उद्देसओ समत्तो ॥

## ॥ छठमज्ञायणं ॥

नाणदसणसपन्न संजमे य तवे रयं ।

गणिमागमसपन्न उज्जाणम्मि समोसहं ॥ १ ॥

रायाणो रायमच्चा य माहणा अदुव खत्तिया ।

पुच्छन्ति निहुयप्पाणो कह मे 'आयारगोयरे ॥ २ ॥

तेर्सि सो निहुओ दत्तो सन्वभूयसुहावहो ।

सिक्खाए सुसमाउत्तो आइक्खइ वियक्खणो ॥ ३ ॥

हुदि धम्मत्थकामाणं 'निर्गयाण सुणेह मे ।

आयारगोयरं भीमं सयल दुरहिंष्य ॥ ४ ॥

नम्मत्थ एरित्तं 'बुत्त ज लोए परमदुच्चरं ।

विउलट्टाणभाइस्स न भूयं न भविस्सइ ॥ ५ ॥

१ स ग घ च व्यतेणे २ च लज्जही, अ लप्सह ३ स एदमूयग; घ  
एलमूअग ४ अ क ग भिक्ख ५ अ ग सुप्पणिहिदिए ६ घ आयारगोयरो;  
च आयारगोयर ७ च निर्गयाण ८ च योत्तु

नातुरुगविष्णवार्त्त वाहिदार्च च तै गुणा ।  
अमवहमुदिषा व्यापारा तै सुत्रेष्व लक्षा लक्षा ॥ ५ ॥  
पन अमु य द्युषार्त्त जार्त्त वाहमभारद्वय ।  
ताम्य भण्डारेर द्युष विष्णवार्त्तार्त्ती भस्त्रय ॥ ६ ॥  
क्षयुर्त्त व्यापार्त्त आद्यो विदिमाद्य ।  
पलिद्यु मिष्टान्मा प तिक्ष्वार्त्त लोमवार्त्तार्त्ती ॥ ८ ॥  
तन्त्रिष्ट्वं कहमे द्युष्व महार्त्तीर्त्त देवित्त ।  
आहिस्ता वित्ताना विद्वा लक्ष्यद्यु संक्षमा ॥ ९ ॥  
जाक्षिं द्युष्व द्युष्व लक्ष्य भद्रु द्युष्व ।  
त जालमज्ञार्त्ती वा व द्युष वौ व वायण ॥ १० ॥  
एव्यार्त्तीका वि रात्तीर्त्त भीर्त्तिं न मर्त्तिग्निः ।  
तम्हा पायवट्ट वार्त्त विष्णवा व्यावर्त्तीति वै ॥ ११ ॥  
अप्यन्तु पर्वता वा व्योहा वा अव वा व्या ।  
हित्तम व सुन्त शूषा वौ वि अर्त्त व्यावर्त्त ॥ १२ ॥  
मुभावान्मा प लौर्येपि लक्ष्यत्ताहृषि भर्त्तीर्त्ती ।  
अविल्लासा व एषार्त्त तम्हा भास्त्रे विष्णवावर्त्त ॥ १३ ॥  
विल्लभौमच्छित्ती वा अर्त्ती वा अव वा व्यै ।  
करन्ताहृष्मत वि भोग्नार्त्तीति भग्नावाचा ॥ १४ ॥  
त अप्यव्या व गर्वति वौ वि विष्णवावर्त्त परे ।  
अर्त्ती वा विष्णवार्त्ती वि नापुड्वार्त्तीति लंजया ॥ १५ ॥  
अवभावर्त्ती वार्त्त एम्भार्त्त वूरहित्तिर्त्ती ।  
मायर्त्ति मुर्त्ती ल्लाप “भेदोपद्यवर्त्तिग्नी ॥ १६ ॥  
द्युष्मन्यमहम्भास्त्र स्वावासल्लम्भुर्त्त ।  
तम्हा मनुष्मसुग्नी विष्णवा व्यावर्त्तीति वै ॥ १७ ॥  
विष्णवूष्मन्यम लक्ष्य तार्त्त लौर्य व फ्यावर्त्ती ।  
न त मत्तिर्त्तीविष्णवास्त्री नावपुलक्ष्मीर्त्त ॥ १८ ॥

अ ए लाला न व विर्ज न छुक राफ व विश्वास  
विषाम द भ उत्त ए व लो विरास ए व तमे जीवा वि ए व  
ए वारिय ए व विषाम ए व व विचरि । ए वर्षो हे १४  
ए व विषाम । । । ॥ ८ ॥ व व वारिय विषाम ।

'लोभस्सेस अणुप्कासो मन्ने अक्षयरामावि ।  
 जे सिया सञ्चिहीकामे गिही पव्वहए न से ॥ १९ ॥  
 जं पि वत्यं व पाय वा कंवलं पायपुङ्छण ।  
 त पि संजमलज्जट्टा धारति <sup>३</sup>परिहैंति य ॥ २० ॥  
 न सो परिगहो बुत्तो <sup>४</sup>नायपुत्तेण ताइणा ।  
 मुच्छा परिगहो बुत्तो इह बुत्तं महेसिणा ॥ २१ ॥  
 सन्वत्थुवहिणा बुद्धा संरक्खणपरिगहे ।  
 आवि अप्पणो वि देहंमि नायराति ममाइय ॥ २२ ॥  
 अहो निच्चं तदोकम्म सन्वबुद्धेहि वण्णय ।  
 जा य लज्जासमा वित्ती एगमत्तं च भोयण ॥ २३ ॥  
 संतिमे <sup>५</sup>सुहुमा पाणा तसा अदुव थावरा ।  
 जाइ राओ अपासतो कहमेसाणिय चरे ॥ २४ ॥  
 उदउल्लं वीयसंसत्त पाणा <sup>६</sup>निव्वडिया भाहि ।  
 दिया ताइ विवज्जेज्जा राओ तथ कहं चरे ॥ २५ ॥  
 एय च दोस दहुण नायपुत्तेण मासियं ।  
 सन्वाहारं न भुजांति निगंथा राइमोयणं ॥ २६ ॥  
 पुढविकाय न हिंसति मणसा वयस कायसा ।  
 तिविहेण करणजोएण सजया सुसमाहिया ॥ २७ ॥  
 'पुढविकाय विर्हिंसंतो हिंसइ उ तयस्सिए ।  
 तसे य विविहे पाणे चक्कबुसे य अचक्कबुसे ॥ २८ ॥  
 तम्हा एयं वियाणित्ता दोस दुग्गद्वद्वद्वणं ।  
 पुढविकायसमारंभं जावज्जीवाए वज्जए ॥ २९ ॥  
 आउकाय न हिंसति मणसा वयस कायसा ।  
 तिविहेण करणजोएण सजया सुसमाहिया ॥ ३० ॥  
 आउकायं विर्हिंसंतो हिंसइ उ तयस्सिए ।  
 तसे य विविहे पाणे चक्कबुसे य अचक्कबुसे ॥ ३१ ॥  
 तम्हा एयं वियाणित्ता दोसं दुग्गद्वद्वद्वणं ।  
 आउकायसमारभं जावज्जीवाए वज्जए ॥ ३२ ॥

१ अ य लोभस्सेमणुप्कासो, क लोभम्नेन अणुप्कासे, च लोभस्सेत्तु-  
 फासो २ अ क य ग घ परिहैंति य ३ फ नायपुत्तेण ४ अ सुहुमा ५ अ.  
 निव्वडिया, घ निष्वुडिया ६ अ पुढविकाय हिंसतो

आयतं य इष्टुति पादं यस्यात् ।  
 लिप्तमस्त्रयर् तार्थं सचर्ची वि तुष्टुतं ॥ १२ ॥  
 पार्वती पदिते वा वि उपर्युक्तुविद्यामवि ।  
 अह शाहिष्मी वा वि एह उच्चर्मी वि य ॥ १३ ॥  
 भूयाजमस्त्रमापात्मी इन्द्राणी न संस्कृती ।  
 ते पांचपात्राणां संज्ञा किञ्चि वारये ॥ १४ ॥  
 तम्हा एवं विद्याक्षिता दोस्तु तुग्याप्रदृष्टव्य ।  
 तउकावलम्भार्त्ये जावउक्तीश्वर वर्गात् ॥ १५ ॥  
 अमित्तस्त्र उमार्त्ये इच्छा मत्त्वति तारित्वं ।  
 सावर्णविष्णुर्वृत्ते विष्णु तम्ही लेपिते ॥ १६ ॥  
 लालिकार्दिष्य वसेष्य लालिकार्दिष्य वा ।  
 न त वीहरमिष्णुति वीहरमेवत्वं वा परं ॥ १७ ॥  
 अ पि वस्त्र व वार्यं वा वृत्तं वास्तुपूर्वव्य ।  
 न त वास्तुर्त्तरति अव विष्णुर्त्तति व ॥ १८ ॥  
 तम्हा एवं विद्याक्षिता दोस्तु तुग्याप्रदृष्टव्य ।  
 वाग्मावलम्भार्त्ये जावउक्तीश्वर वर्गात् ॥ १९ ॥  
 वर्णस्त्रां व विद्याति मण्डला वस्त्रं काषड्स्त्रा ।  
 लिपिर्दिव्य कर्त्तव्योपत्य लूक्यात्तु तुग्यादिवा ॥ २० ॥  
 वर्णस्त्रां विद्यिताती विद्य्या उ तपस्त्रिय ।  
 तस्म ए विदिते पावे चास्तुस्ते व अवस्तुते ॥ २१ ॥  
 तम्हा एवं विद्याक्षिता दोस्तु तुग्याप्रदृष्टव्य ।  
 वर्णस्त्रां सम्भारम जावउक्तीश्वर वर्गात् ॥ २२ ॥  
 तस्मकावलम्भार्त्ये विद्याति मण्डला वस्त्रं काषड्स्त्रा ।  
 लिपिर्दिव्य कर्त्तव्योपत्य लूक्यात्तु तुग्यादिवा ॥ २३ ॥  
 तस्मकावलम्भार्त्ये विद्याति मण्डला वस्त्रं काषड्स्त्रा ।  
 तस्म ए विदिते पावे चास्तुस्ते व अवस्तुते ॥ २४ ॥  
 तम्हा एवं विद्याक्षिता दोस्तु तुग्याप्रदृष्टव्य ।  
 तस्मकावलम्भार्त्ये जावउक्तीश्वर वर्गात् ॥ २५ ॥

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न वक्तव्यं व वक्तव्यं वह वक्तव्यं । व वक्तव्यावलम्भार्त्ये  
 व व विविते व वक्तव्यातीति व व वक्तव्यातीति

जाह॑ 'चत्तारिभोज्जाह॑ 'इसिणाहारमाहणि ।  
 ताह॑ तु॑ विवज्जंतो सज्जम अणुपालए ॥ ४७ ॥  
 पिंड सेज्ज च वत्य च चउत्थ पायमेव य ।  
 अकप्पिय न इच्छेज्जा पढिगाहेज्ज कप्पिय ॥ ४८ ॥  
 जे नियाग ममायति कीयमुद्देसियाहड ।  
 वह ते समणुजाणंति इह बुत्त महेसिणा ॥ ४९ ॥  
 तम्हा असणपाणाह॑ कीयमुद्देसियाहड ।  
 वज्जयति ठियप्पाणो निगथा धम्मजीविणो ॥ ५० ॥  
 कसेसु कसपाएसु कुडमोएसु वा पुणो ।  
 भुंजतो असणपाणाह॑ आयारा॑ 'परिमस्तह ॥ ५१ ॥  
 सीओदगसमारंभे मत्तधोयणछडुणे ।  
 जाह॑ छणंति भूयाह॑ दिट्टो तत्थ असंजमो ॥ ५२ ॥  
 पच्छाकम्मं पुरेकम्मं सिया तत्थ॑ 'न कप्पह ।  
 एयमठुं न भुंजति निगथा गिहिभायणे ॥ ५३ ॥  
 आसदीपलियंकेसु मचमासालएसु वा ।  
 अणायरियमज्जाण आसहत्तु सहत्तु वा ॥ ५४ ॥  
 नासंदीपलियकेसु॑ 'न निसेज्जा न पीढए ।  
 निगंथाऽपदिलेहाए तुद्वबुत्तमहिडुगा ॥ ५५ ॥  
 गभीरविजया एए पाणा दुप्पदिलेहगा ।  
 'आसदीपलियका य एयमठु विवज्जया ॥ ५६ ॥  
 गोयरगपविहस्त निसेज्जा जस्स कप्पड ।  
 इमोरिसमणायारं आवज्जइ अबोहिय ॥ ५७ ॥  
 विवत्ती वभचेरस्स पाणाण च वहे वहो ।  
 वणीमगपडीघाओ॑ पढिकोहो अगारिण ॥ ५८ ॥  
 अगुत्ती वभचेरस्स इत्थीओ वाचि सकण ।  
 कुसीलवद्वद्वणं ठाणं दूरओ पारिवज्जए ॥ ५९ ॥  
 तिण्हमन्नयरागस्स निसेज्जा जस्स कप्पह ।  
 जराए अमिमूयस्स वाहियस्स तवस्सिसणो ॥ ६० ॥

१ ए चत्तारिमुज्जाह॑ घ चत्तारिमुज्जाह॑ २ अ क घ च असणाहार॑  
 च एसणाहार॑ ३ च विवज्जित्ता॑ ४ च परिमस्तह॑ ५ अ च छिन्नति॑ ६ अ न  
 कप्पए॑ ७ न तिज्जाए॑ न पीढए॑ ८ अ घ पलियकोय॑ ९ च पद्गियाओ॑

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आउजप परिजप वा वि अम्बा॒ माउसिप लि य ।  
पिडकिह॑ माघाग्रज लि दुष्ट चक्रपित॑ लि य ॥ १५ ॥  
हम हळ लि भज॑ भामीचि ओमिति ।  
हाल नाल चकुल लि इत्यिदै नेमाहोते ॥ १६ ॥  
नामधंजय व॒ दूया इत्यीदोत्तेष्व वा दुष्टो ।  
आरार॒ इमभिगिन्ह॑ आहोत्तेष्व लित्तेष्व वा ॥ १७ ॥  
भउवाण॑ पउजप॑ वा वि दृष्टो चक्रपित॑ लि य ।  
माउडा भाघ्यग्रज लि दुस्त॑ नालच्य॑ लि य ॥ १८ ॥  
हृषा दृक्क॑ लि भज॑ लि मद्भा॒ लामिय॑ गोमिय॑ ।  
हाल नाल चकुल लि दुरित॑ नेमाहोते ॥ १९ ॥  
नामधंजय व॒ दूया पुरिसमोत्तेष्व वा दुष्टो ।  
आरा र॒ इमभिगिन्ह॑ भाहोत्तेष्व लित्तेष्व वा ॥ २० ॥  
पाचिम्बियाव॑ पाचाव॑ दत्त इत्या॒ ऋषे दुमै ।  
जात॑ व॒ न त्रिवाव॑ इत्ता॒ तात॑ व्याप॑ लि आहोते ॥ २१ ॥  
तहृ॒ मध्युसु॑ दस्त॑ पाहिन॑ वा वि चक्राचित्त॑ ।  
दृम॑ दृम॑ चक्राप॑ पाहिन॑ लि व॒ न्तो चक्र॑ ॥ २२ ॥  
पाचिम्बिय॑ लि व॒ दूया दूया चक्रपित॑ लि य ।  
माघाप॑ वालिय॑ वा वि मध्याच्य॑ लि आहोते ॥ २३ ॥  
तहृ॒ नाओ॑ चून्हाश्चो॒ इम्हा॑ गोप्यग॑ लि य ।  
वाहिमा॑ रुद्राक्षीय॑ लि व॒ व॒ भाहैरज॑ पक्षव॑ ॥ २४ ॥  
चुरक्षय॑ लि व॒ दूया देव्य॑ रसदाव॑ लि य ।  
रुद्राल॑ मालुक्षय॑ वा वि व॒ व॒ भाहैरज॑ लि य ॥ २५ ॥  
तहृ॒ मध्युसु॑ चार्य॑ पाहियाचि॑ व॒ व्याव॑ वि य ।  
कृष्णा॑ मध्य॑ पहाय॑ तात॑ भासै॒ उत्त॑ पक्षव॑ ॥ २६ ॥  
भृत॑ पाल्लाद्यम्भामाव॑ तीर्णाव॑ विहाव॑ व॒ ।  
फ॑ लाहृ॒ यसुमात्राज॑ अह॑ उत्त॑ उत्त॑ विहाव॑ ॥ २७ ॥  
व॒ लाहृ॒ अग्न॑ व॒ ।  
लाहृ॒ व॒ ॥ २८ ॥

व ए ए राम ए ए लक्ष्मी ए ए लक्ष्मी व ए

मृत्यु विद्या विद्या विद्या विद्या विद्या विद्या विद्या

१०८ विषयालय एवं विषयालयीकरण का अध्ययन

— ८ — त त साक्षात्कारी विद्यार्थी

आसणं सयणं जाण होज्जा वा 'किंचुवस्सए ।

मूओयद्याहर्णि भास नेवं भासेज्ज पञ्चव ॥ २९ ॥

तत्रेव गतुमुज्जाण पञ्चयाणि वणाणि य ।

रुक्खा महल्ल पेहाए एव भासेज्ज पञ्चव ॥ ३० ॥

जाइमता इमे रुक्खा दीहवट्टा महालया ।

पयायसाला विडिमा वए वृरिमाणि त्ति य ॥ ३१ ॥

तहा फलाइ पक्काइं पायसज्जाइ नो वए ।

वेलोइयाइ टालाइ वेहिमाइ ति नो वए ॥ ३२ ॥

असधडा इमे अवा 'वहुनिव्यद्विमा फला ।

वएज्ज वहुसंभूया भूयस्त्व त्ति वा पुणो ॥ ३३ ॥

'तहोसहीओ पक्काओ नीलियाओ छवी इ य ।

लाइमा भज्जिमाओ त्ति पिहुखज्ज त्ति नो वए ॥ ३४ ॥

'रुद्धा वहुसंभूया 'थिरा ऊसदा वि य ।

गविभयाओ पस्याओ ससाराओ त्ति आलवे ॥ ३५ ॥

तहेव संखार्दि नच्चा किच्च कज्जं ति नो वए ।

तेणग वा वि वज्जे त्ति 'सुतित्ये त्ति य आवगा ॥ ३६ ॥

सखार्दि सखार्दि वूया 'पणियहु ति तेणगं ।

'वहुसमाणि तित्थाणि आवगाणं वियागरे ॥ ३७ ॥

तहा नईओ पुणाओ कायतिज्ज त्ति नो वए ।

नावाहि तारिमाओ त्ति पाणिपेज्ज त्ति नो वए ॥ ३८ ॥

वहुवाहडा अगाहा वहुसलिलाप्पिलोदगा ।

वहुवित्थडोदगा यावि एवं भासेज्ज पञ्चव ॥ ३९ ॥

तहेव सावज्जं जोग परस्तहाए निठियं ।

कीरमाण ति वा नच्चा सावज्ज नालवे मुणी ॥ ४० ॥

सुकडे त्ति सुपक्के त्ति सुच्छिन्ने सुहडे मडे ।

सुनिट्ठिण सुलडे त्ति सावज्ज घज्जए मुणी ॥ ४१ ॥

१ क च किं तुयस्सए २ क वहुनिव्यद्विमा फला ३ अ क तहेसहीओ ४ अ रुद्धा च यहु. ५ अ थिरा च ऊसदा इ य, न यिगजो ऊसदा वि य. ६ क च मुनित्यि सि ७ अ पणहु त्ति य तेणग, च पणियहु त्ति ८ चु वहुसमाणि ९ अ क न घ ण लवे

पश्चात्यज्ञ ति ए पश्चमाल्लदे  
पश्चात्युत्त्र ति ए गिरामाल्लदे ।

पश्चात्यल्लु ति ए कम्माल्लदे  
पश्चात्याक्ष ति ए याक्षम्भर्त्य ॥ १३ ॥

‘सुखुलसे परार्थ वा भृत्य बर्णिय परित्य ।  
अचार्यमयमन्तर्व भविष्यते वैष वी वर ॥ १४ ॥  
तत्त्वमेष परस्परामि सुखमर्थ ति वी वर ।  
अग्नुर्वाइ सर्वे सत्त्वाय एवं मार्हित्य विवर्ते ॥ १५ ॥  
सुर्खासप वा तुरिक्षीर्थ अहित्यते हित्यमंड वा ।  
इस्म मन्त्र इवं सुख परिवर्ते वी विवाहो ॥ १६ ॥

अच्युताय वा महाम वा क्षय वृद्ध विवाह वि वा ।  
परिष्युष्ट लक्ष्यव लक्ष्यव विवाहो ॥ १७ ॥

तत्त्वालंगप र्णाता भाव वर्ति कौरी वा ।  
‘तथ शिव वशाहि ति नव आत्माम वर्त्य ॥ १८ ॥

वद्व इन भ्रमाह वृद्ध वृद्धविनि लाकुला ।  
न तत्व भ्रमानु न्याह ति लाकु लाकु ति आहवे ॥ १९ ॥

वावद्वावर्त्य लैवर्ते द तत्व रवे ।

पश्चात्युपासमाल्लते लक्ष्य लाकुमाल्लद ॥ २० ॥  
कुरुर्व लक्ष्यव व लिरिपाज व कुरुर्वहे ।

असुराज लक्ष्य लाकु माल्ल वा शीर तिव वी वर ॥ २१ ॥  
वाचा लाकु व भीउत्त्र लक्ष्य लक्ष्य लित वि वा ।

वक्षा लु हाम्भाव वेषावि वा वा हाम ति वी वर ॥ २२ ॥  
तत्त्व मैह व लाल्ल व माल्लद

न वव लैव लिगिर वद्वावा ।

लमुचित्य लक्ष्य वा वप्राप

पश्चात्य वा लु लक्ष्यव विय ति य ॥ २३ ॥

माल्लहिंस ति ये लुपा लुक्ष्याल्लवरिय ति य ।  
पित्तिमन लाविमन ति लाल्लद ॥ २४ ॥

१ व लक्ष्यव लक्ष्यव व लक्ष्यव १ क लक्ष्यव व लक्ष्यव  
लक्ष्यव लक्ष्यव व लक्ष्यव व लक्ष्यव व लक्ष्यव व  
व लक्ष्यव १ ल लेवा लिव १ व व लक्ष्यव १ १ क ल ल ल  
व लक्ष्यव १ क ल ल ल ल लक्ष्यव लिव १ १ ल ल ल ल लक्ष्यव लिव

तरेव सापज्जणुमोयणी गिर  
 ओटारिणी जा य 'परोऽथाऽणी ।  
 से 'कोह लोह भयसा य माणवो  
 न हासमाणो य गिरं वण्जजा ॥ ५४ ॥  
 सप्तक्षसुद्धि समुपेतिया सुणी  
 गिरं च इद्वं परिवज्जण सया ।  
 मिय अद्वं अणुर्वाद भासण  
 सदाण मज्जे लर्द पसंसण ॥ ५५ ॥  
 'भासाए दोसे च गुणे य जाणिया  
 तीमे य इद्वे परिवज्जण सया ।  
 छसु मजण न्नामणिए भया जण  
 घण्जज बुद्धे रियमाणुलोमियं ॥ ५६ ॥  
 परिक्खमानी नुसमाहिडदिण  
 चउष्टसावावगण अणिस्तिए ।  
 म निद्वृणे धुत्तमल पुरेकट  
 आराहण लोगमिणं तहा परं ॥ ५७ ॥ ति धेमि ॥  
 ॥ ॥ मत्तम सुवष्टसुद्धी अज्ञयण न्नमत्त ॥

### ॥ अद्वममज्जयण ॥

'आयारपणिहं लद्धु जहा कायच्च भिक्खुणा ।  
 त मे उद्धारस्त्वामि आणुपुर्व्वं सुणेहं मे ॥ १ ॥  
 पुटावि दग अगणि 'मारुय तणुक्कव भर्वायगा ।  
 तसा य पाणा 'जीव त्ति दद बुत्त मंसिणा ॥ २ ॥  
 तोसि अन्दृणजोएण निन्य होयच्चय सिया ।  
 मणसा काय वष्टेण एव 'मयइ' मजण ॥ ३ ॥  
 पुटावि भित्ति सिल लेलु नेव भिन्दे न मालिहे ।  
 तिविहेण करणजोएण सजण सुसमाहिए ॥ ४ ॥

१ क पगेवधायणी २ अ घ कोहलोहमयहानावमाझो; च कोहलोहा  
 भयहात्त ३ क अणुर्वाय ४ क मामाइ ५ त घ धुणमल ६ च जायापणिहिं  
 ७ च थाळ ८ अ जायिति, च जीदुत्ति ९ न घ इवइ १० अ नजमे

चन्द्रपुर्वीए न लिरीए सरसरकर्त्तमिं च जालये ।  
 पम्पिन्द्रज्ञानु विशीष्टज्ञाना जावता चास्त उम्पद्दे ॥ ५ ॥  
 सीधापूर्वी च लेखेग्ना विष्णुपुर्वे हिम्पायि य ।  
 उलिज्ञाकर्त्तग्नी तात्पत्रहुम परिवाहनम संवाय ॥ ६ ॥  
 उपउम्पे अप्पणी काले नेत्र उँडे न लेहिए ।  
 समुप्पाह ताहापूर्वे जो चं लंगहुप मुखी ॥ ७ ॥  
 इमाले अगायि अर्चिच भक्तार्दे या समीक्षी ।  
 न उज्ज्ञाना च चूड़ज्ञाना नौ चं शिखापूर्वे मुखी ॥ ८ ॥  
 लाहिक्ष्मिम पर्वत्य साहायित्रवाय या ।  
 न वीप्तरक्तम्पणो चाये चाहिए या यि दीम्पार्दे ॥ ९ ॥  
 तात्पत्रहुम न छिलेग्ना कल्प मूढे च करेस्त ।  
 आमन विविद वीर्य मायता यि न पास्त ॥ १० ॥  
 महायेसु न खिलेग्ना र्धायसु हारिएसु या ।  
 उदामीम ताहा निर्वर्त उत्तिष्ठपन्नीसु या ॥ ११ ॥  
 ताम पाये न दिलेग्ना बाया भूत अम्पणा ।  
 उदामो लक्ष्मपृष्ठ वासीहुम विविद चर्चे ॥ १२ ॥  
 अद्य द्युमार पदार्थ जाहे जालिन्दु लम्पद ।  
 क्षाहिवार्दि भूपसु भास खिल लक्ष्मी या ॥ १३ ॥  
 क्षयराम भाड द्युमार जार्य तुच्छीरम भैलय ।  
 इमार तार्य भट्टार्य भासक्षम्यम विलक्ष्मी ॥ १४ ॥  
 ।भक्षम्य पुष्पक्षुद्धुम च पाच्छाप्तिर्य ताहीय य ।  
 पक्षमार्य द्याये च भासुद्धुम च अद्धुम ॥ १५ ॥  
 एवमपार्थि जाविता लक्ष्मभास्त्र लम्पद ।  
 अप्पमत्त जप निर्वच लक्ष्मिद्यमम्पाहिय ॥ १६ ॥  
 एव च पहिलाहुमा जावता वापक्षम्यम ।  
 सराम्पुराज्ञाम्पमि च लधार अद्धुमार्य ॥ १७ ॥  
 उद्यारा पासक्षम्य लेस मिपाय लक्ष्मीर्य  
 पासुप पहिलाहिता परिक्षुद्धुम्यम भैलय ॥ १८ ॥  
 परिवासम पासगार पाच्छुरा भासक्षम्यम या ।  
 उप खिल ।मध्य भास न य चर्चमु मत्त उर्दे ॥ १९ ॥

१ भुद्धानाम च भद्रार्य च लक्ष्म च लिल ॥ १ ॥  
 न ज्ञाने न च ज्ञान एव च ज्ञाने च च च वैराग्य  
 जावता तुच्छ च जावता च दृश्ये च च भासता

हु सुणोह कणोहि वहुं अच्छीहि 'पेच्छह ।  
 १ य दिष्ठ सुयं सव्व भिक्खु अक्साउमरिह ॥ २० ॥  
 त्रय वा जह वा दिष्ठ न 'लवेज्जोवधाह्य ।  
 २ य केण उवाएण गिहिजोग समायरे ॥ २१ ॥  
 नेहाण रसनिज्जुहुं भद्रग पावग ति वा ।  
 ३ य अपुटो वा वि अपुटो वा लाभालामं न निहिसे ॥ २२ ॥  
 न य भोयणामि गिन्दो चरे उछ 'अयापिरे ।  
 अफासुय न भुजेज्जा कीयमुद्देसियाहड ॥ २३ ॥  
 सञ्चिहि च न कुवेज्जा अणुमायं पि संजप ।  
 मुहाजीवी असवद्दे 'हवेज्जा जगनिस्सए ॥ २४ ॥  
 लद्धवित्ती सुसंतुद्दे अपिच्छ्टे 'सुहरे सिया ।  
 आसुरत्त न गच्छेज्जा सोच्चाण जिणसासण ॥ २५ ॥  
 कण्णसोक्खेहि सद्दोहि "पेम नाभिनिवेसए ।  
 दारुणं कक्षस फास काएण अहियासए ॥ २६ ॥  
 खुद पिवास इस्सेज्ज सीउणह अरह्व भय ।  
 'अहियासे अव्वहिओ 'दैहद्वक्ख महाफल ॥ २७ ॥  
 अत्थगयमि आद्वचे पुरत्या य अणुगगए ।  
 आहारमद्दय सव्व मणसा घि न पत्थए ॥ २८ ॥  
 'अतिंतिणे अचवले अपभासी मियासणे ।  
 रुवेज्ज उयरे द्वन्ते योव लहु न खिसए ॥ २९ ॥  
 'न वाहिर 'परिभवे अजाण न समुक्खसे ।  
 सुयलामे न मज्जेज्जा जच्चा 'त्यसि त्रुद्धिए ॥ ३० ॥  
 से जाणं अजाण वा कहु आहम्मिय पय ।  
 संवरे खिप्पमप्पाण वीय त न समायरे ॥ ३१ ॥  
 अणायार परक्कम्म नेव गूहे न निणह्ये ।  
 रुद्द सशा वियदभावे अससत्ते जिडविए ॥ ३२ ॥  
 अमोह वयण कुज्जा आयरियस्स महप्पणो ।  
 तं परिगिज्ज वायाए कम्मुणा उववायए ॥ ३३ ॥

१ क विन्दइ; २ स विन्दए ३ स लवेज्जा उव०; ४ घ लपिज्जोष० ५ म  
 प केण उयाएण; ६ क केणइ उयाएण ७ स अयपिरे ८ ज हविज्ज जोग-  
 गिनिनेपु; ९ न हविज्ज जग० १० अ सुभे ११ च पेम्म १२ च अहियासए १३  
 अ न ग देहे दुफन १० ज जतिमेण अचवले अणसमी मिआमणे ११ अ.  
 न य घाहिर १२ घ परभवे; १३ क नवसिम्मुद्धिए

अनुर्ध नीकिं न अना उद्दिमार्थं विद्याभिषा ।

विधियुग्मा भासेतु आर्द परिमियमप्यभी ॥ १३ ॥

कर्त्त चर्मं च पश्चाप सच्चमादेकमप्यजो ।

कर्त्त फलं च विचाप तद्व्यापे न शुद्धर ॥ १४ ॥

करा अस न 'पीडेण चाही चाह न बहु ।

कार्त्तिविका न इष्टपीडि लाप चर्मं कुमावरे ॥ १५ ॥

काही मार्यं च भ्रायं च छोडे च पादपतुर्जं ।

कम चकारि दौडे च एकुली हितमप्यभी ॥ १६ ॥

काही वीर्यं पञ्चाग्नि मार्जी विष्यद्वाहणी ।

मावा विचापि नार्थं कामो लापदिष्यात्ती ॥ १८ ॥

कर्त्तुमेय इव चोही मार्यं महाक्षया जिये ।

मार्यं चकार्यावर्यं छोडे कुटीसुभी जिये ॥ १९ ॥

कोही य माजो य अविमार्हीया मावा च कोयो य पश्चामार्य ।

कचारि चर छालिका कलात्ता उद्दिष्टि शूलमं तुभामिहत्त ॥ २० ॥

कार्त्तिष्ठु विकरि पउ चे 'कुरुतीर्हं सकर्यं न इष्टपत्त ।

कुम्मी च अहीजपतीजतुर्ती एकमेहमा तवरं गम्मिम ॥ २१ ॥

गिर्ह च न चहु भवानमा लापदारु विचापत ।

गिर्हाकराहि न एवं सम्भापमिम रथी चुया ॥ २२ ॥

कोय च लम्भवममिम तुजै भवान्ती तुर्ह ।

कुली च लम्भवममिम अहु चरव अचुकर ॥ २३ ॥

कुकोप्यारत्तिर्हं जेय वस्तुव लोमठ ।

कुतुर्ह परमुदानमा एकुरुदक्ष्यविजिष्ठुर्ह ॥ २४ ॥

कुत्य पाय च काय च पाँखाय विकाप ।

कुकीज्ञानी जिनिए समात गुरुजो मुर्खी ॥ २५ ॥

न पक्षतामा च पुरामा चर विचाप तिकुर्ह ।

न य कुर लम्भामेउया वितुरुया तुहुमिहत ॥ २६ ॥

अपुच्छिज्ञा न भावत्ता यात्तमावरण असताप ।

वित्तुमम न लापनमा मावामीर्हं विचापत ॥ २७ ॥

१५ च ५ अन्त च च अमात १५ च ८ च विजुग्म  
न विभीषण च पाण च वस्त्रव च दीपे च १५ च अहीर  
च च च पुरामा च दीपे च तुम्हे च १५ च चक्षुप



तर्हि विसं भैक्षमजीवर्ये ॥  
 सम्भाप्यजाये ॥ तथा अद्विष्ट ।  
 सूरि च उच्चाप समस्तमान्दे  
 आहमप्यजां होष मात्रे पर्वति ॥ १० ॥  
 सम्भाप्यस्त्रापरप्रति तद्वत्  
 अपाव्यमाकर्त्त तर्हि रद्दत्त ।  
 विदुक्तार्थं च से भर्तु दुरेकर्त्त  
 लम्भार्थि कृप्यकर्त्त च जोग्या ॥ ११ ॥  
 से तारिषे दुक्ताकर्त्त विद्वार्थि  
 दुष्यम शुर्त वर्मने आकिञ्चन ।  
 विराकर्त्त वस्त्रवल्लभिं अवश्यप  
 विद्विज्ञायद्युक्ताकर्त्त च वर्णिते ॥ १२ ॥ ति वामि ॥  
 ॥ अद्वैत भावाप्यविद्वी वज्ञायर्थं लम्भते ॥

## ॥ यद्यममभ्यायर्थ—दहयो उद्यमभो ॥

धमा च कोहर्त्त च मध्यप्यमाया  
 शुक्लस्त्रवाप विष्वर्यं च विक्षेपे ।  
 तो चक्र च तरस वस्त्रमान्दो  
 पत्तर्त च र्भिरस्तु वद्याय दीप ॥ १ ॥  
 गै यादि दीप ति दुर्द विद्वता  
 दहर दमे अप्यसुप ति वाका ।  
 हीमति मिष्ठु पद्मिवक्त्रमाया  
 कर्त्तैति आलान्तरं तं दुर्दर्य ॥ २ ॥  
 पर्वति मधुरा ति भर्तैति घौरे  
 दहरा ति य ते हुयाद्योद्देशा ।  
 आपाव्यमाता दुष्यद्युक्तिव्या  
 च द्वीक्षया विद्विरित भास दृष्ट्या ॥ ३ ॥

१ च च गविष्ट्व च कर्त्तव्यम २ च च च ति च  
 दुष्यमान्दे ५ च च विविते ६ च इति

जे यावि नारं ढहर ति नचा  
 आसायए से 'अहियाय होइ ।  
 एवायरिय पि हु हीलयतो  
 नियन्त्रिई जाइपह खु मदे ॥ ४ ॥  
 'आसीविसो यावि परं सुरुषो  
 किं 'जीवनासाओ पर नु कुज्जा ।  
 आयरियपाया पुण अप्पसन्ना  
 अबोहिआसायण नत्य मोक्षो ॥ ५ ॥  
 जो पावग जलियमवक्षमेज्जा  
 आसीविस वा यि हु कोवएज्जा ।  
 जो वा विसं खायद 'जीवियद्वी  
 एसोवमासायणया गुरुण ॥ ६ ॥  
 सिया हु से 'पावय नो ढहेज्जा  
 आसीविसो वा कुविओ न भक्षे ।  
 सिया विस हालहल न मारे  
 न यावि मोक्षो गुरुहीलणाए ॥ ७ ॥  
 जो पव्वयं सिरसा 'भेत्तुमिच्छे  
 सुन्त व सीहं पडिवोहपज्जा ।  
 जो वा दृए सत्तिअगे पहार  
 एसोवमासायणया गुरुण ॥ ८ ॥  
 सिया हु सीसेण गिरि पि भिदे  
 सिया हु सीहो कुविओ न भक्षे ।  
 सिया न भिदेज्ज व सत्तिअगं  
 न यावि मोक्षो गुरुहीलणाए ॥ ९ ॥  
 आयरियपाया पुण अप्पसन्ना  
 'अबोहिआसायण नत्य मोक्षो ।  
 तम्हा अणावाहसुहाभिकंखी  
 गुरुप्पसायाभिमुहो रमेज्जा ॥ १० ॥

१ च अहियाइ २ क आसीविसो वावि ३ त च जीयनासार; क  
 जीवियनासा ४ अ जीवमठ ५ क च पावए नो डहिज्जा ६ त च  
 भिचुमिन्द्वे ७ अ क अबोहिआत्तानण

महादिवामी अहम् वर्णेते  
काषायाद्भूतपयामितिः ।  
व्याधिरिति उचितुप्रजा  
अवक्तनाचौषधप्रीति हीतो ॥ १ ॥

उस्तीतिप द्यमपवार्ति सिस्त  
तस्तीतिए वैष्णवी वर्तते ।  
सम्मारप सिरला पंजीयो  
क्षयपरिगता ये भजत्वा य शिरव ॥ २ ॥

हुम्बा दणा पंजीय वैमन्तेर  
क्षताज्ञाविस्त विसीहिडायते ।  
जे मै गुरु भवत्प्रभुशालदीति  
त इ कुक तावर्त पूपयामि ॥ ३ ॥

महा लिस्तो त्रिवर्णरिकमाही  
पमाल्यार्ति केवलपार्ति इ ।  
उवाचित्त्री तुष्टर्ताङ्गुलिय  
त्रिरायर्ति सुरमग्न न ईतो ॥ ४ ॥

महा भर्ता चीमुरलामद्वच  
वस्त्रलताराशपदारेत्तुप्या ।  
ते जात्यर्ति दिम्ब भवत्पुरुष  
ज्वर्ति वर्ती चीम्ब भिस्तुमज्जो ॥ ५ ॥

महामरा भाषरिया महर्त्ती  
कमाहित्तीते तुष्टर्ताङ्गुलिय  
सपादित्तकाम भवुत्तर्त्ती  
बाराह्य तालय चम्मलामी ॥ ६ ॥

मारचाय महा चतुभासिद्य  
तुम्भुत्तर्त्त आषरिष्यप्रवहा ।  
जाएहत्ताम सञ्ज ज्वर्तै  
सी पार्त्ति लिखिममुहर्त ॥ ७ ॥ ति थीमि ॥

अद्यमावज्ञायाम्भ विषवस्त्रमार्त्तीय पाहमो उद्दलभी तुम्भर्ती ॥



अप्पण्डा पट्टा वा चिप्पा वैत्तियाभि य ।  
निर्लिंगी उद्दमाश्च प्रदृष्टोपस्त कारण्य ॥ ११ ॥  
यैज दैप वर्षे चारों एरिकार्ये च कारण्ये ।  
सिफलमाणा निष्पच्छति तुला है लक्ष्मिनिषा ॥ १२ ॥  
ते वि ते कुर्व पूर्वति तस्म लिष्यत्वा कारणा ।  
लक्ष्मिर्गी लक्ष्मलक्ष्मि तुला विद्वत्तरातिष्ठी ॥ १३ ॥  
कि पुज त्रहुपम्याहु अवलहिप्रवाहण ।  
भार्यारया ते वाप विकस् तम्भु ते नाप्रकाशण ॥ १४ ॥  
रीर्य सुग्रन्थं पर्य द्वालं रीर्य च आमर्याभि य ।  
रीर्य च पाए रीर्य रीर्य शुग्रां य अंगहि ॥ १५ ॥  
ताम्भुत्ता व्याज्ये तदा उर्ध्वाह्यामवि ।  
त्तमेह भवताहै मे वण्डाय न पुर्वी चि य ॥ १६ ॥  
दुर्याला वा पञ्चीयर्य र्विद्वां वहु रहे ।  
पर्य दुर्विद्वां लिष्याले तुलो दुलो दश्म्य ॥ १७ ॥  
आकर्षण लक्ष्मा वा न विद्येष्याप्य विद्येष्य ।  
भास्त्रं आमर्य रीरो दुर्लक्ष्माप्य विद्येष्य ॥ १८ ॥  
कार द्वारावशारे च विद्येष्याप्य देवती ।  
तीर्हि तहि इत्याच्छहि ते ते संपर्हित्याप्य ॥ १९ ॥  
निर्लिंगी भविष्याकल्प लैकर्ती विलियाप्य य ।  
अहमेष दृष्ट्वा लायि निर्लिंगी ते लाप्तिकल्प ॥ २० ॥  
त्र पाति चर्णहु भवत्तिमार्ते  
विद्युते वरं लाइन द्वार्त्यालये ।  
भविष्याकल्प विषय भवत्तिर  
त्रमविमार्गी त्र दृष्ट्वा लौकक्ता ॥ २१ ॥  
विद्येष्याकर्ती पुज च दुर्लक्ष्मा  
दुर्लक्ष्मावस्या विष्यामि लौकिका ।  
तार्हित त भीत्यामित दृष्ट्वा  
विद्येष्य इस्मे द्वार्त्यालये मय ॥ २२ ॥ ते विद्येष्य  
कल्प द्वार्त्यामित विद्येष्याकर्ती च विद्येष्यी गोल्की

४ तक जानी जा सकती है कि विभिन्न प्रकार के अवस्थाएँ  
एक ग्राम में विभिन्न विभिन्न वर्षों में विभिन्न विभिन्न विधियाँ  
प्रयोग की जाती हैं एवं एक विशेष विधि की विभिन्न विधियाँ  
एक विशेष विधि की विभिन्न विधियाँ

॥ एवममन्द्रयणं तद्वाऽ उद्देसओ ॥

आयरियगिगिवाहियगी

सुस्त्रसमाणो पडिजागरिज्जा ।

आलोहय इगियमेव नच्चा

जो छन्दमाराहर्यई स पुज्जो ॥ १ ॥

आयारमट्ठा विणयं पउजे

सुस्त्रसमाणो परिगिज्ज्ञ वक्षं ।

जहोवइट्टु अभिकर्खमाणो

‘गुरु तु नासायर्यई स पुज्जो ॥ २ ॥

राशणिएसु विणयं पउजे

दहरा वि य जे परियायजिट्ठा ।

नीयत्तणे वट्टुहृ ‘सच्चवार्ह

ओवाययं वक्षकरे स पुज्जो ॥ ३ ॥

अन्नायउछु ‘चरई विसुद्धु

जवणट्टया समुयाण च निच्च ।

अलद्धुय नो परिवेवपज्जा

लद्धुं न ‘विकंथर्यई स पुज्जो ॥ ४ ॥

सथारसेज्जासणभत्तपाणे

अप्पिच्छया अहलामे चि संते ।

जो ‘एवमप्पाणभितोसपज्जा

सतोसपाहन्नरए स पुज्जो ॥ ५ ॥

सक्का सहेउ ‘आसाह कटया

अओमया उच्छहया नरेण ।

अणासए जो उ सहेज कटए

र्वईमए कण्णसरे स पुज्जो ॥ ६ ॥

मुहुत्तदुक्खवा ‘उ हवति कटया

अओमया ते चि तओ ‘मुउद्धरा ।

१ गुद्ध तु नाभायई २ अ रायणिएसु, क स घ रायणिएसु ३ अ घ  
णियट्टणे; क ग नियत्तणे ४ अ घ तच्चवाह ५ अ चारे ६ अ विकत्थयह; घ  
च दिकत्थर्यई ७ च अप्पाणभिं ८ क च आसाण, ग आसाय ९ च हु १०  
अ स मुदुद्धरा

दायाकुलाभि शुक्लापाणि  
 एवाहुर्विर्भाषि शटाम्बाषि ॥ ५ ॥  
 समान्तरेण वयवाभिषादा  
 इच्छा यदा शुभ्यजिद्य अर्थात् ।  
 चम्पा इति किरणा वास्त्राक्षरो  
 विर्भिर्भावे तर्हि स पुण्ड्रो ॥ ६ ॥  
 अप्यजगते च दर्शयुद्धस्य  
 वर्तकसरस्वा विवर्तीद्य च व्याप्ते ।  
 आत्मारिति अधिदक्षारिति च  
 मात्र च भास्त्रग्रह लाभा च पुण्ड्रो ॥ ७ ॥  
 भक्तानुष्ठ लक्ष्मीपूजा लक्ष्मी  
 श्रीपद्माम याद लक्ष्मिरिती ।  
 ना भाग्या भी व य भाद्रेष्या  
 भक्तानुष्ठ च लक्ष्मा च पुण्ड्रो ॥ ८ ॥  
 अक्षरि भाग्य अपुजाहृत्याहृ  
 लक्ष्मीपूजा लक्ष्मीन्द्रिया ।  
 विषा वदा भव्यत्यन्वयात्मे  
 जो राग्यहृत्याहृ लक्ष्मो च पुण्ड्रो ॥ ९ ॥  
 तद्वर वाहर च महात्म ना  
 इच्छा यम उत्तम विहिता ।  
 ना हीन्द्र ना वि य निर्वाच्या  
 वभ च काह च वय च पुण्ड्रो ॥ १० ॥  
 च भाष्यसा भव्यत्यन्वयात्मे  
 लक्ष्मी काह च लक्ष्मीपूजा  
 च भाष्याम भाष्यरित लक्ष्मी  
 लक्ष्मीपूजा लक्ष्मीपूजे ॥ ११ ॥  
 नीन्य पुण्ड्र दुष्टन यत्तम  
 लक्ष्मीपूजा भव्यत्यन्वयात्मे ।

च भाष्यरिती च भाष्य च भाष्य च भाष्य  
 भाष्य भाष्य च भाष्य च भाष्य च भाष्य

चरे मुणी पचरए तिगुन्तो

चउक्कसायावगए स पुज्जो ॥ १४ ॥

गुरुमिह सयय पडियरिय मुणी

'जिणवयनिउणे अभिगमकुसले ।

धुणिय रसमल पुरेकहं

मासुरमउल गई गय ॥ १५ ॥ त्ति वेमि ॥

॥ णवमअज्ञायणस्स विणयसमाहीए तहओ उद्देसओ समन्तो ॥

## ॥ णवममज्ञायणं—चउत्थो उद्देसओ ॥

सुय मे आउस तेण सगवया एवमवखायं । इह खलु थेरेहिं  
भगवंतोहिं चत्तारि विणयसमाहिष्ठाणा पण्णत्ता ॥ १ ॥

कयरे खलु ते थेरेहिं भगवतोहिं चत्तारि विणयसमाहिष्ठाणा  
पण्णत्ता ॥ २ ॥

इमे खलु ते थेरेहिं भगवतेहिं चत्तारि विणयसमाहिष्ठाणा  
पण्णत्ता । त जहा । विणयसमाही, सुयसमाही, तवसमाही,  
आयारसमाही ॥ ३ ॥

विणए सुए तवे य आयारे 'णिन्च्च पडिया ।

अभिरामयंति अप्पाण जे 'मवंति जिहङ्गिया ॥ ४ ॥

'चउविहा खलु विणयसमाही भवइ । त जहा । अणुसासि-  
ज्जन्तो सुस्सूसइ, सम्म सपाडिवज्जइ, 'वेयमाराहयइ, न य भवइ  
अत्तसपगहिप चउत्थं पर्य भवइ । भवइ य 'पत्थ सिलोगो ॥ ५ ॥

पेहोइ हियाणुसासणं सुस्सूसइ त च पुणो अहिष्ठप ।

न य माणमण भज्जइ विणयसमाही आययहिए ॥ ६ ॥

चउविहा खलु सुयसमाही भवइ । त जहा । सुयं मे भविस्सह  
त्ति 'अज्ञाइयव्वं भवइ, एगगगचित्तो भविस्सामि त्ति 'अज्ञाइयव्वं  
भवइ, अप्पाण ठावइस्तामि त्ति 'अज्ञाइयव्वं भवइ, ठिओ परं  
ठावइस्तामि त्ति 'अज्ञाइयव्वं भवइ 'चउत्थं पर्य भवइ । भवइ य  
पत्थ सिलोगो ॥ ७ ॥

१ क स जिणमयनिउणे २ अ क घ च णिन्च ३ अ हवति ४ ख  
चउविहे खलु ५ क स च वेयमाराहइ ६ क स इत्थ ७ त्त अज्ञाइयव्वय

नामीप्रकारिती ए उमी छापर्द पर ।

सुपालि च अदिगिजाता रभी सुषक्षमाहित ॥ ८ ॥

चउमिहा कहु तवसुमाही भवत । हं जहा । नी इहुमेघल  
तवसुमाहीजा, नो परहीनहुपाय तवसुमाहीजा, नी चितिवास्तव  
चितिवास्तुपाय तवसुमाहीजा, कहुपाय चितिवास्तुपाय तवसुमाहीजा  
जगत्पर्य पर्य भवत । भवत च एव्य चित्तोनो ॥ ९ ॥

चितिवास्तवोरप च चित्तव

भवत चितिवास्तव चितिवास्तुपाय ।

तवसा पुण्य पुण्यदातव्य

कुचा तवा तवसुमाहित ॥ १० ॥

चउमिहा कहु आवारणमाही भवत । हं जहा । नी इहुमेघ  
तवपाय आवारमाहीजा, नी परहीनहुपाय आवारमाहीजा, नी  
चितिवास्तव चितिवास्तुपाय आवारमाहीजा, भवत चारहीन  
हुमेघ आवारमाहीजा चउपर्य पर्य भवत । भवत च एव्य  
चित्तोनो ॥ ११ ॥

चित्तवास्तव च चित्तिवास्ते

पहिचुलभायदमाहवदप्ति ।

आवारसुमाहीसुमुक्ते

भवत च वह यावत्तवय ॥ १२ ॥

आमिकम चउरो तवाविजी

कुचिचुड़ी सुखमाहियप्पामी ।

चित्तवास्तव सुमुक्ते

कुचिचुड़ी च वहत्तवयवी ॥ १३ ॥

जावमरणात सुमुक्ते

इत्यत्पर्य च चयाइ सञ्जती ।

चित्तवास्तव सुमुक्ते

तैर्वी चा अप्यरप महित्ति ॥ १४ ॥ चि चिमि ॥

॥ चावर्व चित्तवास्तव च चयाइ सञ्जती ॥

१ च तत्त्वप च ज त च चय २ च च च चुक्ते च चय ३  
च च च चक्षुमित्ति ४ च च चक्षुमित्ति ५ च च च चक्षुमित्ति  
६ च चक्षुमित्ति ७ च चक्षुमित्ति ८ च चक्षुमित्ति ९ च चक्षुमित्ति  
१० च चक्षुमित्ति ११ च चक्षुमित्ति १२ च चक्षुमित्ति १३ च चक्षुमित्ति  
१४ च चक्षुमित्ति

॥ इसमें अन्नयण ॥

‘निक्षेपमाणाय हृष्टवयणे  
णिच्चर्च चित्तसमाहिओ हृष्टजा ।  
इत्याण वत्तं न यावि गच्छे  
वत्तं नो पदियायड जे स भिक्षु ॥ १ ॥

पुद्दर्वि न खणे न खणावए  
सीउडगं न पिए न पियावए ।  
अगणिसत्यं जहा सृनिसियं  
तं न जले न जलावए जे स भिक्षु ॥ २ ॥

अनिलेण न विए न वियावए  
हरियाणि न छिन्ने न छिन्नावए ।  
बीयाणि सुया विवज्जवन्तो  
तच्चित्तं नाहारए जे न सिक्षु ॥ ३ ॥

वहुणं तसयावराण होड  
एट्टीतपकाडुनिल्लियाण ।  
तम्हा उड्डेसियं न भुंजे  
नो वि पए न पयावए जे न भिक्षु ॥ ४ ॥

‘रोडयनायपूच्चवयणे  
अप्पसमै मक्केज्ज छप्पि काए ।  
पत्र य फाले महव्वयाइ  
पञ्चाचवसंवरए जे स भिक्षु ॥ ५ ॥

चत्तारि बमे नया कत्ताए  
झबजोगी य हृष्टेज्ज हृष्टवयणे ।  
अहणे निज्जायरुद्वरयए  
तिहिजोगं पस्तिज्जए जे स भिक्षु ॥ ६ ॥

चम्मडिडी चया अमूडे  
अत्यि हु नाणे तवै संजनै य ।  
तवत्ता हुणड पुराणपावर्ण  
मणवयकायलुच्छुडे जे स भिक्षु ॥ ७ ॥

१ च उ च च निष्पवन्नाइ २ च च पट्टियादिष्ठ ३ अ क च ४ न  
ए न शीयादृ ५ च नाहारए ६ अ क च च दुरदिन्न ८ च गेन्द्र द  
शेन्द्र; य गेहज्ञनप० ७ ज क च च अन्नदने ८ च शम्भेज्जर च.

तदेव असर्वं पाषण्डं का

विशिर्द्वं लाप्तम् लाहौरी लभित्वा ।

दोही महो लुप्त दो वा

त न भित्ते न भित्ताद्वय भी स भित्ता ॥ ८ ॥

तदेव असर्वं पाषण्डं वा

विशिर्द्वं लाहौरी लभित्वा ।

छाँपि लाहौरी लभित्वा

योक्ता लाहौरी लभित्वा य वै स भित्ता ॥ ९ ॥

त य लुप्तहित्वं कही कहिउआ

न य लुप्तहित्वं लित्तुर्हित्वं लखति ।

लैसम्मुखीयमुखी

उदाहूरं अधिकाद्य भी स भित्ता ॥ १० ॥

ओ लाहौर तु लाहौरमुख

अलौकिकाद्वयमुख्याद्वये य ।

मध्यभेरहस्य लप्त्यहास

समक्षाद्वयत्वे प ज स भित्ता ॥ ११ ॥

पदिम पहिचानिमया मत्तायै

ना भावं पदभेरगई गिर्वा ।

विशिर्द्वं लाहौरी लभित्वा

न लहार लाहौरी लभित्वा भी स भित्ता ॥ १ ॥

असर्वं लोक्युक्तचर्ट

सक्षम्हुँ उ हज व लुप्तिय वा ।

पुरुषिमय मुर्खी लाहौरी

अभियान अलौकर्त्ते प जे स भित्ता ॥ १२ ॥

अभिष्युय काहज्ज फर्त्तुल्लाय

नमुखी लाहौरात लप्त्यहै ।

विशिर्द्वं लाहौरी लभित्वा

त य रह लाहौरी जे स भित्ता ॥ १३ ॥

न भावं लाहौर

क लुप्त्यहै । न य लुप्त्यहै व र

लाहौर

त य लाहौरी जे स भित्ता । व लुप्त्यहै ॥

रत्यसंजए पायसजए  
 चायसजए संजइदिष ।  
 अज्ञप्परए सुसभाहियप्पा  
 सुत्तर्थ च यियाणह जे स भिक्खृ ॥ १५ ॥  
 उवाहमि अमुच्छुण अगिद्वे  
 अज्ञायउच्छु 'पुलनिषुलाण ।  
 कयविघ्यसचिहिओ गिरए  
 सत्यसगावगए य जे न भिक्खृ ॥ १६ ॥  
 अलोले भिक्खृ न रसेत्तु गिर्द्वे  
 उछ चरे जीविय नाभेकाद्वी ।  
 शहुं च मझारण पृथग च  
 चण ठियप्पा 'आणिहे जे स भिक्खृ ॥ १७ ॥  
 न पुर वणजासि अयं कुसीले  
 जेणन्नो कुप्पेज्ज न त वणजा ।  
 जाणिय पत्तेय पुण्णपाव  
 अत्ताण न समुक्से जे न भिक्खृ ॥ १८ ॥  
 न जाएमत्ते न य रुपमत्ते  
 न राममत्ते न सुष्णण भत्ते ।  
 भयाणि सत्वाणि विवज्जयतो  
 धम्मज्ञाणरण य जे स भिक्खृ ॥ १९ ॥  
 पवेयए 'अज्ञप्य भहामुणी  
 धम्मे ठिओ डावद्ये पर पि ।  
 निक्खम्म वज्जेज्ज कुमीललिहु  
 न यावि हासमंहुहए जे स भिक्खृ ॥ २० ॥  
 त देहवास असुङ्ग असासय  
 मया चण निच्चहियठियप्पा ।  
 छिदिन्तु 'जाईमरणस्स वधण  
 उवेष भिक्खृ अपुणागम गइ ॥ २१ ॥ ति वेनि ॥  
 ॥ समिक्खृ अज्ञयणं दस्म समत्त ॥

१ अः पुलनिषुलाइ, य पुलनिषुलाए २ क स य सनिहिमोवरए ३ अ॒  
 क अलोलो ४ च अगिहे स ५ च जेणन्न कुप्पेज्ज ६ स च अज्ञप्य ७  
 च हासकुहए ८ ज्ञ मण सवधण

## ॥ गद्यपाल चृष्णिया पदमा ॥

एह लालू भी फलापर्वी अव्याहुततेव्य संज्ञमे जात्रसमयाद्यै  
सेवनं भैरवासुप्यहिष्णा अवोद्यापर्वी ऐह इवररित्यस्मृत्युस्तीरणम्  
मारमूपार्वी इमार्वा अद्वारस दाक्षार्वा उम्ब्रे संप्रक्षिलोत्तिपत्त्वार्वं मत्तिनि  
तं आहा ।

१८ मी ग्रन्तिमार्ग विवरणी ०५

लालसत्या देविया खिरीर्थ व्यामधोना ॥ १ ॥

सुन्दरी या साक्षात् प्रकृति में विस्तृत है।

हर्ये ज मे दूसरो त विरकालो द्युम भविस्त्र ॥ ३ ॥

भौमिकापुस्तकार ॥ ५ ॥

क्षेत्रस्य परिवासाद्यर्थं विद्वीन् ॥ १ ॥

आदरण्यादोषसुवा ॥ ५ ॥

गुरुमे लट्ठ भी निरीच घासे विहिवादमङ्गी बहुताखे १८५

आपके से विद्युत नहीं है

संक्षेप में ज्ञान दोष = १०

सांकेतिक संविधानासे निकालावृत्त प्राप्तिकार ॥ १ ॥

वार्षिक विद्यालय संस्कृत वार्तालापन में एक विद्यार्थी के द्वारा दिया गया अध्यात्मिक विचार।

साक्षरता निर्दिशाम् वैदेयम् काट्यायनी  
पूर्वोपायी वैदेयम् वैदेयम्

प्राप्ति विद्युति विद्युति विद्युति । १५८  
विद्युति विद्युति विद्युति । १५९

सार्वजनिक योग संस्थान

वार व लाल पीढ़ी कम्म पर्याप्त है।

पात्राल च तत् त्वं कौरव द्युमि

कल्पनाले कंपणा मार्गस्त्रा, जोधपुर अवश्यक, उत्तरा या झास-  
अद्वारमम् पथ मन्दिर ॥ ८५ ॥ पराम् प 'यत्वं लिङ्गीयौ ।

जाया के जयह एम्प असरो म्हावप्रेता  
ती ती

**महाराष्ट्र मुख्यमंत्री विभाग संचालन विभाग**

जया ओहाविओ होइ हँदो वा पढिओ छमं ।  
सत्वधमपरिम्भटो स पच्छा परितप्पह ॥ २ ॥

जया य वंदिमो होइ पच्छा होइ अवदिमो ।  
देवया च 'च्चुया ठाणा स पच्छा परितप्पह ॥ ३ ॥

जया य पूझमो होइ पच्छा होइ अपूझमो ।  
राया च रज्जपवभटो स पच्छा परितप्पह ॥ ४ ॥

जया य माणिमो होइ पच्छा होइ अमाणिमो ।  
सोष्टि व्व कन्वडे खूडो स पच्छा परितप्पह ॥ ५ ॥

जया य येरओ होइ समहक्कंतजोव्यणो ।  
मच्छो व्व गलं गिलित्ता स पच्छा परितप्पह ॥ ६ ॥

जया य 'कुकुडवस्स 'कुततीहिं 'विहम्मड ।  
हृत्यी व घंधणे वद्दो स पच्छा परितप्पह ॥ ७ ॥

'पुत्तदारपरिकिणो मोहसंताणसंतओ ।  
पंकोसन्नो जहा नागो स पच्छा परितप्पह ॥ ८ ॥

अज्ज याहं गणी होंतो मावियपा घहुस्सुओ ।  
जह ह रमतो परियाए सामणे जिणदेसिए ॥ ९ ॥

देवलोगसमाणो उ परियाओ महेसिण ।  
र्याणं, अर्याणं च 'महानरयसारिसो ॥ १० ॥

अमरोवमं जाणिय सोक्खमुत्तमं  
र्याण 'परियाए तहारर्याणं ।

निरयोवमं जाणिय इक्खमुत्तम  
रमेज्ज तम्हा 'परियाय पंडिए ॥ ११ ॥

घम्माउ भट्ट 'सिरिओ अवेय  
जन्मगिविज्ञायमिवप्पतेयं ।

हीलति ण इन्विहिय कुसीला  
वाढुहियं घोरविसं व नागं ॥ १२ ॥

इहेवधम्मो अयसो अकित्ती  
इम्मामधेज्ज च पिहुज्जणम्मि ।

१ ल च चुया २ ल सिष्टि ष्ट, च सेहो व ३ घ कुकुडवस्स ४ स,  
कुतितीहिं, घ कुतितीहिं ५ घ घ विहम्मड ६ घ पुत्तदारपरिकिणी ७ घ घ  
नहानिरयसालिओ ८ स घ परियाइ, च परियाइ ९ ल घ सिरिओ ववेय -

कुषलम् यम्मान्नौ भ्राम्मासुविष्ठो  
सुभिष्ठिराहसु ए हितुर्भी वर्द्ध ॥ १३ ॥

सुभिष्ठु भौयग्रे पराम्भ सेवता  
तद्वाचिर्द्वयू भर्त्यै कर्म वर्द्ध ।

वर्द्ध ए मर्त्यु भविष्ठिरावै वर्द्ध  
बोही ए से बी उलम्भ तुष्टोम्भार्द्ध ॥ १४ ॥

हमस्त वा नैयपलत्तु ज्ञानुर्भी  
तुष्टार्द्धायस्त वित्तुर्लक्षणिष्ठो ।

पक्षिभोक्त्रे विग्रहा ताम्भोम्भर्द्ध  
वित्त्वेय पुण्य भग्नह इमी भव्योर्द्ध ॥ १५ ॥

न मै विर्द्ध तुष्टलिनी परित्तव्य  
आसान्नया भौयपिवास ज्ञानुर्भी ।

न वे सर्वारप्य हमेन्नार्थवा  
अवेहसीर्द्ध भीक्षिप्तवर्गमेव भे ॥ १६ ॥

भस्तुर्द्धमप्या न इतेव विष्ठिरुज्जो  
चक्षु वै न उ अम्भासाहर्द्ध ।

ते तारिखी भी एवज्ञानित विद्या  
उक्तेव लोकस्तव त्रुष्टुम वर्द्धे ।

आर्द्ध उक्ताव विष्ठिर्द्ध विष्ठानिदा ।

काप्य वाप्या वर्द्ध भाष्टुर्द्धे  
तिष्ठुलिनुज्जो विष्ठवद्यमहित्तुम्भार्द्ध ॥ १८ ॥ ति वामि ॥

॥ वीया शूलिया ॥

शूलिर्द्ध तु फलस्त्रामि कुर्य चेत्तियासिर्द्ध ।  
ज सुभिष्ठु लक्ष्मीर्द्ध चाम्भे उप्यवाय वर्द्ध ॥ १९ ॥

ज्ञानुर्भीवर्गाहिप चक्षुम्भविष्ठ वित्तुर्लक्षणसेव्य ।  
पक्षिलोक्यमेव अप्या वाप्यम्भो द्वीपक्षादिर्द्ध ॥ २० ॥

ज्ञानुसाम्भस्तुर्द्धी वैयी पक्षिलोक्यी आसाम्भी तुष्टिहित्तार्द्ध ।  
अप्युक्तीभी सुसाम्भी, वित्तिलोक्यी तत्त्वं उक्तार्द्ध ॥ २१ ॥

त ए न मै लील इतेव वित्त्वे भविष्ठर्द्ध । ए इतेवलक्ष्मी  
उक्तार्द्ध । त ए जम्भो अप्या न वित्त्वे विष्ठाम्भी

तम्हा जोगारपरक्षमेण संवरत्तमाहिवहुलेण ।  
चरिया गुणा च नियना च होति साहृज वट्टन्क ॥ २ ॥  
जगित्यवासी नसुयाणचरिया  
अन्नायद्वच्छं पडारिक्षमा च ।  
अप्योवही कलहविवच्छणा च  
विहारचरिया इरिणं पनल्ला ॥ ३ ॥  
आइणओमाणनिवद्वणा च  
ओस्त्रादिड्डाहडननपाणे ।  
चंत्रुक्षणेण चरेच निक्खु  
तज्जायत्तेस्तु जहै जएज्जा ॥ ४ ॥  
अनज्जनसान्ति अनच्छर्गिया  
अमिक्खणं निक्खिगद्वया च ।  
अमिक्खणं काउल्लगकारी  
उज्जायज्जोरं पवओ हवेज्जा ॥ ५ ॥  
न पुडिक्षवेज्जा उद्यणास्तपाई  
चेच्चं तितेच्चं तह भक्षपाणं ।  
गामे कुले वा नगरे च उच्चं  
ममत्तमावं न कार्तिचि कुज्जा ॥ ६ ॥  
गिर्हणो देशादिवं न कुज्जा  
अमिक्खायण बंडे पूर्णं वा ।  
असंकिलिड्डेहि चमं घन्नज्जा  
सुर्णा चारत्तन्न जओ न हाणी ॥ ७ ॥  
न चा लमेज्जा निटणं लहावं  
गणाहियं वा गुणओ मन वा ।  
एको चिपावाई विवज्जयंतो  
विहरेल्ल कामेन्नु असज्जमाणो ॥ ८ ॥  
संवरच्छुर चावि पर पमाणं  
बीवं च वानं न तहि वसेवज्जा ।  
सुत्स्तम मनोण चरेच निक्खु  
सुत्स्त अत्यो लहै आणव ॥ ९ ॥  
जो पुञ्चरत्तावररत्तकाले  
तंपेहड अप्यगमप्पएण ।

किं मे जाई किं च मे किञ्चित्पुरुष  
किं नैकविग्रहं च समावपनि ॥ १५ ॥  
किं मे पठो पास्य किं च अप्या  
कि चाई परिक्षेत विवरणामि ।  
उच्च भास्मी भृत्यास्माप्ति  
अजायन्ते तो परिवर्त्त दुर्लभा ॥ १६ ॥  
अन्धव पासे कद एव्यग्नाते  
काप्य वाया चाम शास्त्रस्थान ।  
नाथ्यत चीरी दहिनाहरया  
आप्यामि विष्वमित्र कलार्थीय ॥ १७ ॥  
ब्रह्मरिता जोप विद्युतियस्त  
चिंत्रमध्यो लक्ष्यमित्रात्म विचर्ति ।  
तमात् तप्येत परिवृत्त चीरी  
ना चीरां भास्मर्थापिदय ॥ १८ ॥  
अप्या त् तद् तप्य रक्षित्याचो  
मतिगतिण्ठ तु समाहित्यदि ।  
अरक्षित्याचो आशयह उत्ते  
मुरुक्षित्याचो तमात् तप्य दुर्लभा ॥ १९ ॥ किं लौमि ॥  
चीरा चूक्षित्या समाता ॥

न चाम त् पर्यहर विवरहित्यात्मेव परिवृत्त ।  
मात्रमधिगत च तप्य तप्य विवृत्य वदे ॥ २० ॥  
मात्रग पद्मावत लौकीमेव विवृत्याचा विवृत्यापया ।  
तेषांकित य तप्य तम्हा दुर्लभाकित्य चाम ॥ २१ ॥  
तुषि मानोहि चीरी चक्षुपद्मिण त् चक्षुपद्मिण ।  
नुम्माता परिदाशो तदु कामयो तमात् चीर ॥ २२ ॥  
नायाप्रत्यग्नाम चीरी विवृत्यामय तप्य उत्ति ।  
तमामात्म य पुरुषा चाम य विवाहमा चीर ॥ २३ ॥  
तुम्मातिमा वलपद्म मात्रपित्ताप्ति च चामित्यति ।  
ता भवतु तुम विय चीर चीरिमा वै तमुहित्यज ॥ २४ ॥  
चापात तप्यहर्ति तुम्मात् चाम चामयता ।  
तमामातिमायत्तु पुण्य तमुत्तुव तेव तास्तु चीर ॥ २५ ॥

## A short note on the Vaitāliya metre.

1. *Origin of the Vaitāliya and the Gāthā metres*—There is occasionally noticed in the Vedic Literature a composite metre with odd feet of Gāyatri and even feet of Jagati to which there can be traced the origin of the general Gāthā metres of the Jains and the Buddhistic Sūtras which were very suitable for purposes of singing as is implied by the term Gāthā which was used in the Sūtras and the Niruyuktis in connection with them. These Gāthā metres consisted of 14 matras in the odd feet and 16 to 18 in the even feet. Because they were mainly meant for singing, they were governed by the pure consideration of mātrās, the number of letters being absolutely immaterial. The pair of iambs which generally formed the determinants at the end of the foot in the Gāyatri and the Jagati metres obtained here also in these Gāthās although its place was not always the same. The several positions which the pair of iambs forming the determinants occupied gave rise to the several varieties of these Gāthās.

2. *Relation of Vaitāliya to Gāthā*.—A variety which had no fixed rule about iambs or trochees or anapaests, but which simply required 12 mātrās for the odd feet and 18 and 15 for the even feet was termed Āryā, a metre very easy to compose and very pleasant to sing. There was given the name Vaitāliya to that kind of Gāthā which was very akin to the Vedic combination of the Gāyatri and the Jagati having the same number of mātrās per foot (viz. 14 and 16) as the composite Vedic metre ordinarily possessed, and having the same position for the pair of iambs namely, at the end of each foot. The names Vaitāliya and Gāthā are also very old names belonging to that very period of time which gave them existence. This can be obviously seen from the name Vaitāliya given to that chapter of the Sūtrakṛtāṅga (Ch. II) which was composed in the Vaitā-



# NOTES

## CHAPTER I.

The title of the book is दम्बेआलिअ ( Sk. दर्शनसालिक ) The traditional view explaining the term दम्बेआलिअ is put forth by the निर्युक्ति in Gāthās 12-14 सामाज्य-अषुकमओ वणेउ विगवपारि-  
योए उ । निज़र्जड़े मिर मेज़भवेण दसमालिय तेग ॥ लेण व ज व पहुचा जत्तो  
धारनि जह य ते टविया । सो त च तओ ताणि य तहा च कमसो कहवव्व ॥  
मुन्मत गणधर जिणपटिभाटमणेण पढिउद्ध । मणगपिवरं दमसलियम्य निज़हुग  
है ॥ The story can be briefly given as follows — Vardha-  
māns, the last Tīrthankara had his pupil सुधर्मी in charge of  
the रोपे or Church. He had a pupil by name Jambu,  
Jambu had a pupil by name Prabhava. Prabhava was unable  
to find out from among his pupils a Gānadhara suitable  
to hold charge of the Church. He began to search one  
from among the householders. He thought of a Brāhmaṇa  
named सेज्जभव ( Sk. शश्वभव ) as a suitable person to succeed  
him. He sent two of his pupils to सेज्जभव at Rājagrha  
where the latter was performing a sacrifice, with instruc-  
tion that they should beg alms of सेज्जभव and on being  
refused they should exclaim " alas ! Religious Truth is not  
known ! " and walk away. The pupils did as they were  
instructed. सेज्जभव was set a-thinking and he approached his  
teacher and asked him about the Truth. The teacher said  
at first that the Vedas were the Truth. सेज्जभव thereupon  
drew out the sword and repeated the question. The teacher  
then said that there was the idol of Jina below the sacri-  
ficial post which was imperishable and eternal, and the  
Jaina Religion was the Truth. He presented the plot of  
ground where the sacrifice was held to the teacher and went  
away in search of the two monks whom he found near

St. 1 The term *dharma* is here defined and explained to be collection of three things—abstinence from injury self-restraint and moderation. The term *adhi* (abstinent)

from injury ) refers to the general attitude of mercy to living beings, known technically as प्राणातिपातविरानि or प्राणिदद्या which forms the First Vow in Jainism. The term संयम (self restraint) refers to the withdrawal of senses from objects of sense adherence to which causes transmigration. The word संयम is equivalent to आनन्दवद्वारोपेष्टम्. The term तप refers to the various bodily austerities which are mainly divided into 12 kinds, such as fasts and the like. The observance of this three-fold religion is the highest bliss. The term धर्म is derived from धु to support, and it refers to those bodily and mental activities which save the soul from falling into bad conditions cf, हुर्गतिप्रदृष्टान् जीवान्यस्मादार-यते तन । धर्ते चैतान् शुभे स्थाने तस्माद् धर्म इति स्मृत ॥

St 2-3 रस आविष्ट ( Sk रम आपिश्चति ) sucks the flower-juice. The word भ्रमण is explained as आम्बन्ति तपम्बन्ति इति भ्रमणा । It is defined as य सम सर्वभूतेषु त्रयेषु स्थावरेषु च । तपश्चरति शुद्धात्मा भ्रमणोस्ती अकीर्तिः ॥ The word भ्रमण occurs in Pāṇini ( II-1-70 ) and means 'a monk' in general although it is specially found used in connection with the Buddhist and the Jain moulis in the later classical literature. A Prākrit verse refers to monks of five different sects, cf — " निर्गाथ-सङ्क तावस गेश्य-आजीव पञ्चहा समणा " The word मुक्ता ( Sk मुक्ता ) refers to such wandering monks as are absolutely free from परिप्रद् or ग्रन्थि which refers to the notion of possession—external as well as internal सतिसाहवो ( Sk सन्ति साधव or धान्ति-साधव ) (1) those who are always monks (2) who are monks full of mental peace or perfection ( सिद्धि ) cf निर्युक्ति " सति विज्ञन्ति ति य सन्ति भिद्धि य चादेति " निर्युक्ति 121 दाण० ( Sk ( दानभृत्येषु रता ) Always given to accepting what is given ( दान ) what is clean ( भक्तु i. e. प्राप्तुक ) and what is free from faults of begging ( एप्णा ) in connection with searching ( गवेषणा ), receiving ( प्रहणेषणा ) and use ( परिमोगेषणा ) The two stanzas signify that the monk is to go from house to house in high and low families and accept food, in no way prepared or meant for

him just as bees move from flower to flower and suck the juice which is in no way meant for them of वानरों के स्तनों से जड़ाकर भी विस्फुट है। अब यह लौटी बदलता गया दूसरा है जो उसके बीच से उत्पन्न हुआ है। इसके बाद वह अपने बाहर आकर अपने दूसरे दृश्य में दृष्टि रखता है। वह अपनी चेहरे पर एक अमानवीय विश्वास का दृश्य देखता है।

St 4 फिरी (झूक रुपी) आज्ञा, इति वानरास्ते, अपाप  
 (झूक अपापाते). यह ले the base of the posture of the red  
 रुप. The like clause we shall get also in such way  
 that some (i.e. no living organism, earth-body etc.) would  
 be killed विधिर्वाप्ति (झूक अपापाते) prepared for themselves  
 and thus people by the bombardiers घोड़े (झूक फिरी or  
 फूफू) go, not to. The reader is (मैंने एक अपनी मानसिक-  
 तालिका लिया) generally better, although घोड़े appears to be the generally  
 accepted one.

## CHAPTER II

St 2-3 The two stanzas define the term नार्दि [ Sk त्यागी ] which means अमण or साधु He is not a real त्यागी or अमण who does not enjoy splendid garments, ornaments, women, couches etc only because they are not at his disposal, but, he, who abandons these things even when he could enjoy them, is a real Tyāgi!

The story of सुबन्धु is quoted by the commentator to illustrate a त्यागी or relinquisher in name एवन्दु was a royal minister of the Nanda dynasty who, after the downfall of the Nanda dynasty and the accession of Maurya Bindusara on the throne poisoned the ears of Bindusara against his minister Chānakya and fraudulently burnt him to death Before his death, Chānakya left in a casket something like a will which stated that one, who would get the smell of the scent placed along with the will, might enjoy the whole of the estate including horses, chariots etc provided he remained strictly indifferent like a monk to the several objects, if he did not so remain, he was to die Subandhu tried the truth of the statement, and the man, whom he placed in charge, died Subandhu, however, who cared for his life, remained indifferent and lived enjoying Monks behaving like Subandhu i.e those who do not enjoy only because they cannot afford to do so are not real 'Tyāgins', but those only are 'Tyāgins' who behave like Bharata and do not enjoy the various things even though they be at their disposal अन्तन्दा [ Sk अन्तन्दा or अस्वयंशा ] not at one's disposal as opposed to साधीण [ Sk. स्वाधीन ] at one's disposal The form अन्तन्दा is Nom pl. and qualifies ये (साध्य) It is used in the literal sense अस्वयंशा here, meaning 'who are not masters of themselves in the matter of the enjoyment of the various objects' The Nom pl can be understood to be used for the Acc pl and the word अन्तन्द would then qualify the word प्रार्थीन् taken as understood, meaning अनास्वयदान् or अविद्यमाता Stanza No 2



St 5 आयाव्याही [Sk आतापय] Mortify the flesh by  
body austerities. चय मोअमल्ल [Sk त्यज सौकुमार्य] Abandon  
delicateness of the body Many manuscripts read सोगमल्ल  
The word सोगमल्ल is frequently used in Prakrit and it is also  
explained in Prākṛta-prakāśa In all, there are four  
alternative forms —सोउमल्ल, सोअमल्ल, सोगमल्ल and सोगुमल्ल दामे०  
Overcome desires and, at once misery is automatically  
overcome (कमिय=कान्ति) सपराय [Sk सपराय] (1) worldly life  
(१) fight with emotions

St 6-11 Stanzas 6 to 11 refer to the famous story of  
रघौमती who was offered in marriage to अरिष्टनेमि The  
marriage did not take place, as अरिष्टनेमि was much disgusted  
at the sight of many animals intended to be slaughtered for  
the marriage feast, and forthwith became a monk राजीमती,  
too, became a nun and started for the mountain रेतक or  
Girnar where अरिष्टनेमि was gone On her way, being drenched  
with rain, she waited in a cave where रथनेमि, her husband's  
brother, who too was a monk, began to court her She  
baffled his attempt by offering him a drink in which she  
spat in his presence रथनेमि did not accept the drink  
saying that she had spat in it on which she retorted that  
she too was one who was spat by अरिष्टनेमि For a detailed  
account see उत्तराध्ययन ch. XXII

The passage in the उत्तराध्ययन might be an earlier one  
The account is given there in a masterly manner and  
curiously enough stanzas 6 to 11 of the Daśavaikālika are  
identical with stanzas 41 to 44, 46 and 49 respectively of  
the Uttarādhyayana पक्षरंदे appears to be used for पक्षरंदेति  
or पक्षवदेवा The stanza means that serpents belonging to  
the Agandhana family would rather throw (पक्षरंदे) them-  
selves into the blazing terrible fire than suck the poison  
from the wound they themselves have inflicted. It was a  
belief that snake charmers could make serpents of

\* 4 स्त्री वा [वृत्ति वृत्ति] Lit with the nose or  
light I bring it at all objects after—The word  
वृत्ति वृत्ति (the pres part of वृत्ति वृत्ति) with कृ  
appears to be as d f the G in g u all the conso-  
tants. It is not first [कृ वृत्ति वृत्ति] in many times used  
as a name of वृत्ति (probably it may be) The word  
कृ वृत्ति वृत्ति in all story of वृत्ति वृत्ति  
one to tell his young wife and because वृत्ति वृत्ति  
whole openly proclaimed or taught by his pre-

STORY. She is at some loss as I have but all I inwardly thought was fitting with it was she as nurse and I am here and felt very much for having abandoned As consequence he returned to his village and asked the publ well woman—who fact was his but where he did not recognise—about his wife particular question whether the daughter of so and so was living or not If it ever was the affirmative, he would return home to bring in The woman recognised and thought that if she gave the correct reply he would know Hence she replied that the girl squinted about was given to another Therewith appreciated the remark of his preceptor ~~was~~ <sup>the</sup> the ~~the~~ which was brought home to him Th struck ~~the~~ that if such per chance were to think of love, he should contemplate po the lines ~~was~~ <sup>the</sup> and at one with his mind / out the woman he thought of

It is interesting to note that in the Hindu mythology गन्धकमृणि is the name of the Yadava clan to which वलराम and हनुं लonged, while उप्रसेन was the name of the father of कैस and देवकी मा कुले गधणा होमो [Sk मा (आवां एकप्रथानकुले) गन्धनी (I. e. गन्धनसर्पसदृगी) भूत] Let us not be गन्धन snakes in our noble families. Of "जह ण सप्ततुङ्गा होमो त्ति भणिय होइ" Ms. ख reads सयम, for सजम, throughout the passage

St 9 The words तासु तासु are to be understood after the word नारीओ The stanza means—"If you fall in love with every woman you see, you will be without hold like the Hada tree shaken by the wind." The word हड or हट refers to an aquatic plant. The writer of the Vrtti explains it as a kind of grass which leans before every breeze that comes from any direction. The word occurs in प्रश्नापना I, and उत्तरा II 3, where it occurs as the name of an aquatic plant among several other plants like moss, lotus etc.

St. 10 संजयाए [Sk सयताया] Of the self-restrained nun The illustration of the elephant, brought to the proper path by the goad, is a common one, and there need not be understood any reference to a special story such as one related in the commentary by Haribhadrasūri

St. 11 युरिसोत्तिम [Sk. पुरुषोत्तम] The best of men, used with reference to रथनेमि who, although he had a temptation, did not fall a victim to it

### CHAPTER III

St 1 Stanzas 1 to 10 mention the various things which are prohibited in the case of great monks, who have fixed themselves well in self-restraint, who are free (विष्पमुक्ताण)



word सुग्रावा दून्तस्येवा [ डै दून्तप्रापयन ] the cleaning of teeth सुख्चा [ Sk. सुख्चा ] Quere about a layman of a prohibited nature or quere about self पर्वता [ Sk. पर्वतान ] looking

St. 4 लापय [ Sk. अष्टापर or लर्पित ] gambling by playing with counters (मारित् ), or making remarks about politics नासीए [ Sk. नासिए ] A special variety of playing with dice where the dice are cast on the ground through something like a tube. The line अद्वाक्षामीए छास्य य धारणद्वापा appears to be the line read generally by the Manuscripts, which sounds like a line of the अर्गु metre धारणद्वापा [ Sk. धारणव्याय ] The commentator श्रिमद looks upon धारणद्वापा as archaic for धारणव्याय. He explains it as 'holding the umbrella for a sinful purpose' holding it when unrequired. The writer of the वृत्ति translates the word as 'धारणव्याय', and explains it as 'holding the umbrella for a purpose'. It is likely that there might have been the reading 'छत्तस्य य धारण उणाए' making the line a line of आर्द्धामीति नेगिन्द्वि [ Sk. निकिन्द्वा ] Treatment of the disease पागहा [ Sk. उपानही ] shoes on the feet-गमार्भं च जोश्णो [ १ ] गमार्भमा ज्योतिष ] Kindling of fire,

St. 5 मुज्जायर [ Sk. शाश्वातर ] A layman who gives residence to the monk आमदी [ Sk. आगन्ती ] A raised seat गिर्हतरनिसेज्ञा [ गृहान्तरनिपद्या ] (1) Sitting at a place other than one's own residence (2) Sitting at a place between two houses, उब्बृन [ Sk. उद्बृन् ] Rubbing so as to remove the dirt

St. 6 वेयावस्थियं [ Sk. वेयापृथ्य ] Service Doing any service to the householder, just as begging food for him, is prohibited. The word वेयावस्थिय occurs frequently and is explained by commentators as वेयापृथ्य in Sanskrit. The word rather corresponds to Sk. वेयापृथ्य or व्यापृतता आजीववतिया [ Sk. आजीववृत्तिना ] Maintaining oneself by following the occupation of the caste or family तत्तानि० [ Sk. तसानिरूतभोजित्वम् ] Drinking that water which is heated (तस) no doubt, but which is not finished or accomplished in purity The



word विष्णुवान् [S. विष्णुवान्] the cleaning of the विष्णु [विष्णु] body about a human of a prohibited nature & why that. If विष्णु [S. विष्णु] looking

विष्णु वान् [S. विष्णु. or विष्णु] combining by playing with umbrella (विष्णु), or making remarks about politics विष्णु [S. विष्णु] A special variety of playing with umbrella which is done on the ground through something like a tube. The line विष्णु वान् विष्णु appears to be the line read generally by the Manuscripts which reads like a line of the text in the विष्णु [S. विष्णु]. The commentator विष्णु has upon विष्णु as umbrella for writing. He explains it as 'holding the umbrella for a sinful purpose holding it when unjoined'. The writer of the विष्णु translates the word as विष्णुवान्, and explains it as 'holding the umbrella for a purpose'. It is likely that there might have been the reading 'विष्णु विष्णु विष्णु' making the line a line of विष्णुवान् विष्णु [S. विष्णु] Treatment of the disease विष्णु [S. विष्णु] above on the feet विष्णु विष्णु [S. विष्णु विष्णु] Kindling of fire,

S. 5 विष्णुर् [S. विष्णुर्] A layman who goes to the residence of the monk. विष्णु [S. विष्णु] A raised seat. विष्णु विष्णु [विष्णुविष्णु] (1) sitting at a place other than one's own residence (2) sitting at a place between two houses, विष्णु [S. विष्णु] Rubbing so as to remove the dirt

S. 6 वेदायति॒य [S. विष्णु] Service Doing any service to the householder, just as begging food for him, is prohibited. The word वेदायति॒य occurs frequently and is explained by commentators as वेदायति॒य in Sanskrit. The word rather corresponds to S. वेदायति॒य or व्याग्रता अपीक्षिता [S. व्याग्रद्युक्षिता] Maintaining oneself by following the occupation of the caste or family वस्त्रानि॒ [S. वस्त्रानि॒त्यभोजित्यम्] Drinking that water which is heated (वस्त्र) no doubt, but which is not finished or accomplished in water etc.



St 11 The behaviour of the monks is very briefly described here by a reference to its main features पञ्चामवा० (Sk. पञ्चासवपरिग्राता or ज्ञातपञ्चास्वा ) Those that have known and abandoned consequently, the fivefold influx of Karman like 'injury to living beings,' 'telling a lie' etc. The word in short, refers to the Five Great Vows characterized by a complete abstinence from the five items— हिंसा, मृत्युवाद्, अदत्तादान, मैयुन and परिग्रह तिग्रुता ( Sk. त्रिग्रुता ) characterized by the Three Guptis. दृष्टु सजया [ Sk. पद्मसु भयता ] Restrained towards the six groups of living organisms as described in the next chapter पञ्चनिग्रहणा [ Sk पञ्चनिग्रहणा ] Restraining the five sense० धीरं courageous The commentator explains the word as विद्या राजन्तरीति धीरा.. रज्जुदमिणो [ Sk ऋज्जुदर्शिन ] Seeing the straight thing viz. नोक्ष, i. e striving for Release

St 12 पडिसलीण [ Sk. प्रतिमलीन ] Staying in their place of residence

St 13 परीसहस्रिकदना [ Sk. परिप्रहरिपुदान्ता or दान्तपरिप्रहरिप्र ] Who have checked down the enemies in the form of the twentytwo Parisaḥas or troubles For a detailed list of these troubles, which the monk must cheerfully bear, see Uttarādhyayana Cb II

St 14 सुबद्रक्षेपणीणटा [ Sk. सुबद्रुत्प्रहाणार्थीय ] All commentators translate the word पहीणटा as प्रक्षयार्थम् पहाण would be a better reading, although not found in the manuscripts पक्षमंति [ Sk. प्रक्षमन्ति ] Strive

## CHAPTER IV

There is given the description of धर्म or religion of the monks in the first chapter Then follows in the second chapter the description of the monk's life or asceticism without which true religion cannot be followed. As the



of the combined words आदर्शनेण such as (1) by the long-lived one, or 'while living' (आयुष्मता) or, (2) by one staying (near the preceptor) [ Sk लाक्षणा ] or (3) by the considerate one (आमृता) in which case the word is to be read as आमृतनेण तासवेण [ Sk काश्यभेन ] by one whose Gotra name is काश्यप. सुभक्त्वाया [ Sk सुआस्याता ] well explained in the assembly of gods, men and asuras. The word अस्त्राय frequently occurs for आस्यात् in the Agamas धर्मपश्चिमी [ Sk. धर्मप्रश्चिमी ] because it leads to the knowledge of religion. The Nom sing धर्मप्रश्चिमी is used here for the Abl sing धर्मप्रश्चाते in the sense of हेतु or reason मेय मे अदिविति [ Sk थ्रेयो मे जप्येतुं ] it is beneficial for me to read.

चित्तमत्मक्त्वाया (चित्तमत्ती आस्याता) is said to be possessed of mind or sensation. The word चित्तमत् in the neuter gender is archaic or the word might be चित्तमेत् only, with an additional nasal. The writer of the वृत्ति notices the reading चित्तमस्तमक्त्वाया and explains that पृथ्वी (the earth) possesses a subtle slight sensation of चित्तमात्रा, स्तोत्रचित्तेत्यर्थ । पुडोसत्ता [ Sk पृथक्त्वसत्त्वा ] with several distinct living organisms. The word occurs at several places in the आचाराद्दसुत्र उत्थपरिणाम (Sk ग्रस्तपरिणाम) working of the destroyer Fire, sunshine, wind, salt etc are mentioned as घास्त्र or destroyers of life in connection with the earth cf नियुक्ति—दन्त मूल्यगिग्निस नेहविलसारलोणमाईभ्य ॥ अगगवीजा [ Sk अग्रवीजा ] having seed at the end such as घोरटुक and other plants. This and the subsequent words mention the variety of the vegetable kingdom.

अण्डया [ Sk अण्डजा ] oviparous. This and the following epithets mention eight groups of fully developed beings of five senses, as contrasted with four groups often mentioned in the Hindu books. The various movements or signs of life noticed in these beings are mentioned in the words अभिकर्तं, पदिकर्तं etc which refer to the various kinds of movements परमाद्यमिता [ Sk परमधर्मिता ] desirous of happiness (परम) The lengthening of the last



There are many and quite scholars in the Buddhistic  
Buddha-kyō who are taking the place of it.

Section 7 This and the following sections describe in detail the way in which the monk is to avoid hurting the six groups of living organisms वृज (SK वृज) a clot of earth शूद्रा (SK शूद्रा) durt, soiled with dust चम्पा (SK चम्पा) by a small stick. Some manuscripts read चम्पा also. The word is entirely Prakrit. Haribhadrasuri, however, gives the Sanskrit word वृष्टि and explains it as वृष्टि शूद्रा (SK वृष्टि शूद्रा) A small iron win चम्पा (SK चम्पा) Collection आन्द्राना० (SK अन्द्राना०, शूद्राना०, वृजाना०, शृंगाना०) Should scratch, shave, shake, or break.

Section 8 ओरा [ Sk. अद्याय ] frost, white dew फ्रैज़ ईस, snow मटिय [ Sk. मर्दी ] mist धमि hail-stone हरवलुग The word is explained by the commentators as water coming out of the earth and appearing on grass blades etc. The word occurs also in फाल्पुर एदोदण [ Sk. उद्दोदक ] refers to rain-water न् [ Sk. आद ] Wet. ण आमृगेजा० [ Sk. न आमृते, न गुम्भृत, न आपीडयेत्, न प्रीडयेत्, न आस्कोटयेत्, न प्रम्कोटयेत्, न थासापयेत्, न प्रवापयेत् ] Should neither touch nor clasp, neither press, nor twist, neither strike nor smash, neither heat nor burn



ments (उपकरण) of a monk संजयमेव [संयत एव or स्यतं एव] with self restraint The lengthening of the last vowel and the addition of the nasal are peculiar to the Āgamas परिचेत्तिय [Sk. प्रनिरेत्य] having scrutinized or inspected

St. 1 अजय [Sk. अयतन् or अयत] without striving i.e. without making an effort to avoid injury to living beings. The word grammatically appears to be the Nom sing like विज्ञ etc and gives a fairly good sense, it is however better to take it to be used as an adverb, modifying the actions mentioned in चरमाणो, चित्रमाणो etc पाणमूर्याई [Sk. प्राणभूतानि] पाण [Sk. प्राण used for प्राणिन्] refers to breathing beings possessed of two or more senses, while the word भूय [Sk. भूत्] refers to beings possessed of one sense होड कहुय कलं [Sk. भवति कटुकफले] gives a bitter or bad fruit

St. 8 जय [Sk. यतन् or यतमान] striving or careful  
See note above on अजय

St. 9 The stanza appears to give a nice summary of the teaching given above in the chapter The Genitive case is used in the stanza for the Accusative case सञ्चर्षयप्पमूर्यस्त् [Sk. सर्वभूतात्मभूतस्य i.e. सर्वभूतात्मव्यत्] Looking upon all beings as upon his own Self पिहिआमवस्त् [Sk. पिहितात्मवस्य] who has shut up all possible influx of Karmaṇ

St. 10 The stanza gives in a nutshell the course of action for the monk as based upon the teaching given above (in stanzas 1 to 8) and summarized elegantly in Stanza 9 The metre of the Stanza appears to be Vaitāliya consisting of 14 and 16 Mātrās respectively for the odd and the even feet, having the determinant pair of short and long letters (—, —,) at the end of each foot The only amendment necessary to be made for the sake of the metre is to insert a word like तु after कि and read काही as काहिइ and नाही as नाहिइ काहिइ and नाहिइ [Sk. रुग्यति and शास्यति] are grammati-



क्षेत्र वाले उत्तरार्थ ( Sk. क्षुम ) The Nom is used for the Genitive The stanza पद्मा नि ते is not explained by शिद्धार्थ and some प्रतिपादा in Sanskrit Other तिथार्थ ( no manuscript न ) have explained it It might have been a later addition The metre जारीनि which was of a later origin and the sense contained in the stanza which is in a way unnecessary, may go to prove the सत्र ए निपटिकाम [ Sk. ए न निपटेत् ] should not injure The Adhyavasa gives the detailed account of how living organisms are scattered everywhere and how very difficult it is for a monk to avoid injury to them cf अप्य चीया मृत्ये गौमा भासागे नीजमार्गिनि । जीवाग्रहणे लोप धर्म गिरुरहित ॥ This Adhyavasa is also named जीवार or धर्मग्राहि or नारिकर्म or चरण or धर्मे cf शीवाजीवाग्रहणे भासागे नेत्र धर्मभग्नाती । तसो चरित्रम्भो चरणे पर्मे अ एषाटा ( निर्मुक्ति et 297 )

## CHAPTER V-1

St 1 The several ways of guarding oneself against injury to living beings have been given in the previous chapter One cannot guard oneself against injury to living beings unless one is able to preserve one's body The preservation of body depends on food, consequently, the way in which clean and non-injurious food can be obtained and eaten has to be explained, which is done in the present chapter Manuscript न reads भिक्षु for निक्षु which may be in a way a better reading, as the word भिक्षु furnishes the subject in the sentence and the adjectives असंभन्तो etc can be connected with it असुच्छिङ् [ Sk. असुच्छिन् ] Not greedy, not covetous.

St 2 गोअग्गग्गओ [ Sk. गोचराप्रगत ] Engaged in or moving for alms which is the best course The word अप्र is taken as an adjective to गोचर by the commentators

bx 3 शुभार्थ [ Sk. शुभर्तु ] to the extent of the distance of one yojana or yoke of the cart

bx 4 अप्य [ Sk. अप्यते ] pit, ditch. अप्य [ Sk. अप्य ] Unava place अप्य mod. Th commentator explains the word as अप्य place at which water is slightly dried up पास [ Sk. पास ] bridge अप्य [ Sk. अप्यते ] another way which is round about and distant

bx 5 एव अन्य आप्ता [ Sk. एवि अप्तिकारी ] when there is another road available The Instrumental is used for the Locative The words आप्ता आप्ता might have perhaps been क्षेत्र व अप्ती व originally एव [ Sk. एवः irregular for आप्ता or आप् and as an adverb ] carefully scrutinizingly

bx 6 अप्तिकारी [ Sk. अप्तिकारी ] belly pains

bx 7 अप्तिकारीय [ Sk. अप्तिकारीय ] when there is no sign of lower features like locust etc

bx 8 अप्तिकारी [ Sk. अप्तिकारी ] The locality of public womb अप्तिकारी [ it appertains to prostitutes ]. Some manuscripts II = the read by अप्तिकारी which is explained by the commentator in the same way as the reading अप्तिकारी ग्रन्थपत्र explains the word the first —bringing evils for its characters. The other except pit अप्तिकारी ( putting an end to celibacy ) is proposed by the writer of विन अप्तिकारी [ Sk. अप्तिकारी ] opposite side of the end by remembrance of the previous ex-



the mind of the owner. The word refers to houses of persons who desire that no mendicant should enter their houses. Of the remark the foot-note of a gift भूमि विनाशक् विषय यत् पर अस्त्रिक्षणं सम्भवः " from The word is Daka the occurring frequently in the Guitra Literature means harmful (दिक्षा) Of अस्त्रिक्षण The monk is to tell us h family who are specially delighted at the arrival of monks as well as families which are annoyed at it.

St 18 अस्त्रिक्षण ( Sk. अस्त्रिक्षण ) screened by curtains of hemp or camel etc अस्त्रि ( Sk. अस्त्रिः ) वेग or विषय appears to be Daka root to sense of open & The words विषय and अस्त्रि are frequently used the sense of opened Cf अस्त्रिक्षण ( अस्त्रिक्षण् also अस्त्रिक्षणः ) अस्त्रिः ( Sk. अस्त्रिः ) should open. The root विषय or विषय is used. P m u the sense of pushing or opening corresponding to the Sanskrit root उ ग्र विषय or विषय ( Sk. अस्त्रि ) Permeated shelter or residence The word is

St. 22 वित्तिनाण ए (Sk वृत्त ए) after driving away or setting aside

St. 26 दग्धदृश्यआयाणि (Sk चक्रमृत्तिकास्तनाम्) The word आयाणि is used here in the sense of 'road' (मार्गः)

St. 27 क्षमित्र (Sk क्षमित्र) The words क्षमित्र and अक्षमित्र are used in the sense of 'acceptable' and 'unacceptable' respectively

St. 28 परिमाटिच (Sk परिमाटिचेत्) Would abandon, would throw on the ground द्वितीयं (Sk. द्वृती) The lady who offers The feminine form द्वितीय is used, as, generally the person offering alms to the monk is a woman

St. 30 चाहृ (Sk चंहत्य) collecting together घटियाणि (Sk. घनयिता) After shaking The forms माहृ, निश्चिमपिता, घटियाणि मंपणुष्टिया, बोगाहृना and चलदृश्य are all gerund forms घटियाणि is a better reading grammatically

St. 33-34 These two stanzas are written in the Āryā metre. The Locative case in the words उद्देष्ये etc is used in the sense of विषये (with regard to or in connection with dripping things etc). The same thing as given in stanza 32 should be done in connection with the hand when it is wet with water, or dusty, or muddy हस्तिल (Sk. हस्तिल), मणोसिला (Sk. मनोशिला), हिंगुलज्ज (Sk. हिंगुलक), गेहम (SL. गेहिक), वर्णिअ (Sk. वर्णिना), सेतिय (Sk. खेतिका) and सोरहिय (Sk. सोरहिका) are various kinds of earth असुख and सुख refer respectively to hands which are clean and which are unclean, being besmeared with condiments and the like. The rules regarding the acceptance of food when the hands are clean are given in the next two stanzas

St. 40 ऋत्तमासिणी advanced in pregnancy Lit one whose time of delivery is imminent कालेन प्रसवकालेन युक्तो मास कालमास, तदनी If such a woman takes the trouble of stand-



If there be doubt, the facts should be ascertained by making inquiries as to who prepared the food etc

**St. 63-64** These two *stanzas* refer to injury to the fire group or to the wind group of living organisms दस्ताविया (Sk. उत्पत्तय) after putting in the fuel inside the hearth so as to keep up the fire while she is away for serving the alms ओसविया (Sk. अपष्टय) after taking out the fuel द्वालिआ (Sk. उज्ज्ञात्य) after kindling the fire पञ्चलिया (Sk. प्रज्ञात्य) after making the fire ablaze. निवायिया (Sk. नित्य) after putting out the fire उम्भिनिया निस्तिनिया (Sk. दन्तिय निपित्य) Putting a spoon or ladle inside or sprinkling water into the boiling liquid in order to prevent it from flowing out उव्वत्तिया or ओवत्तिया (Sk. अपत्त्य) after putting aside the pot full of boiling liquid बोयारिया (Sk. अवतार्य) after taking down (the pot) from the hearth

**Sk 65-69 सरमग्रए** (Sk. सकमार्गेण) For the sake of crossing (the particular watery or muddy tract) The words निस्तेजि (Sk. नि भेजि), फळा (Sk. फल्क) and पीठ (Sk. पीठ) refer respectively to a small ladder a plank, and a footstool used for ascending a garret, or a floor फील is to be connected with उत्सृत्य The reference is to getting upon a terrace or so (प्रासाद), by stepping upon a loop or a hook or a peg (फील) जग्नि (Sk. जग्निं) living organisms All these actions are prohibited as there is the danger of the person falling down and injuring himself or earth organisms

**St 70-71** There is the prohibition here on eating bulbous and other roots as also of green vegetables पल्य (Sk. प्रलभ्य) any fruit hanging from the stem. मान्द्रेर Vegetable of leaves हुवाम (Sk. हुंवाम) A gourd-like fruit The commentator explains the word differently citing the senses—(1) wet Tulasi plant and (2) tendons inside the stalk of the tree सिंगवेर (Sk. शृङ्गवेर) Wet ginger मक्कुलि (Sk. शम्खुलि) A preparation of fried sesamum and sugar फाणिय (Sk. फाणित)

Treat] गृह A Dhami word in the sense of ~~most~~  
established hall

At 73-74 It appears rather strange that i these rules there is prohibited f monk the eating of flesh containing much bone matter as well as the eating of fish possessed of many scales or thorny things. Does the passage imply that the monks i the days of the Buddha did not have any aversion to eating flesh and fish which were given to them by the householders? The commentator Haribhū discusses between the difficulty and remarks that the monks in times of famine etc had to take flesh and fish, in order to live. He quotes the view of other writers who explain the words गृह and विहार as varieties of fruits, and not as flesh and fish. The reason for the prohibition of articles is not said. The two reasons is the presence of large percentage of hard matter which is not edible.

At 75-81 These stanzas refer to prohibited drinks अम्बुज (Sl. अम्बुज) Very costly as well as very fragrant विषय (विषय) Water after washing the pot of brown sugar and the like अपो (Sl. अपी) Water after washing flour or water mixed with flour The Sanskrit equivalent of अपी गृह by the commentator is not satisfactory although the explanation फलापी is quite correct गृह (Sl. गृह) The root गृह is used in the sense of a log in Pali or नुम Numb singular or used as an adverb ( see note abo p 31 )

At 8 -86 These stanzas describe the place where the monk should sit the alone. The monk should find out clean spot should gently pat earth by hand, bones, thorns, grass or pebbles and th begin eating the food

At 87 JA These stanzas describe the way in which one should sit the alone when he chooses to do so at his request or (प्रति) विहार (Sl. विहार) the spot विशेषज्ञ (Sl.

प्रेषा) The ceremony of expiation for faults incurred by the monk's movement for begging characterized by recital of Āgama passages like " इच्छामि पदिकमिति इरियाव- ! " etc. आमोएत्ताण० ( Sk आभोग्य ) After recounting oversins of omission and commission ( अतिचार ) in connection with movements and eating आलोए ( Sk आलोचयेत् ) would relate before the preceptor साहू ( Sk. नाथव ) The monk is a subject to कुञ्जा चिभत्तेण with an affectionate heart शार्दिय ( Sk. अपरियाटिनप् ) without a violent act such as casting the food away by hand or spitting it out

St 97-100 Stanza 97 is put in a different metre possibly for the sake of change. These stanzas state that the monk should eat ungrudgingly food of any taste thinking he is eating honey or ghee as it were, not transferring it from one jaw to another. The words तित्तन ( Sk तिर्फक ) रुदुअ ( Sk रुदुर ) respectively mean 'bitter' and 'pungent'. In Gujarati and Marathi, the words have quite the opposite senses. In Hindi the senses are similar to those existing in Sanskrit and Prākṛit. अन्तर्य पउत्त ( Sk अन्याये ) Useful for one conducive to Moksha सूख ( Sk मृचित ) mixed with condiments मन्युक्तमापभोजयण० ( Sk मन्युक्तमापभोजनं ) and made up of jujube powder and ordinary beans मुहालद्ध मुधालद्ध० Obtained without doing any service like story-telling or predicting the future मुदाजीवी ( Sk मुधाजीवी ) maintaining oneself without doing any service मुदादार० मुधादारी० Giving without getting anything in return An interesting story is given here of a Vaishnava householder who permitted an ascetic to stay with him on the understanding that the ascetic would not do any service to him. Once, the horse of the householder was stolen. The ascetic found it in the early morning near the river where he had been to bathe. On returning home, the ascetic said that he had left his garment on the bank of the river. The householder sent his servant to fetch it. The servant came



त्रिष्णु उमुप (Sk. उमुप) the bulbous root of the lotus  
 लिंग (Sk. लिंगिन) the bulbous root of Palash (‘लाश’  
 गुज. तांडी) जामूरी रो (Sk. जामूरानिना) the mustard  
 flower अंटिक (‘अंटिकी’) Not quite ripe, hence  
 not used of living organ rues. The Sanskrit word मध्येष्व is  
 frequently mentioned as an explanation of the word अंटिक  
 रुए. The word is a Deshi one meaning a pod or ground  
 nut and the like. Such a pod is prohibited when it is  
 either or fried only once और युजिबे उमुपिन (Sk. उमुपिन) un-  
 boiled दामनिना, दिनाराम, and नीद रुए fruits of tree's respec-  
 tively known as घासदारिना or खिरी (the silk cotton tree  
 “काढी”), बिल्डी and भिट्ठी (Sk. भिट्ठा) cold water which is  
 not boiled दामनिन (Sk. दमनिन) boiled but not sufficiently  
 दोबो �which requires bubbles to be seen at least thrice  
 लिंगिन (Sk. लिंगिन) bread containing गोभारु पूँधिराम  
 (Sk. पूँधिराम) rough or ordinary oil cake नारिय (Sk. नारिय)  
 wood apple जारिना (Sk. जारुराम) citron fruit मूँग and  
 मूँगनी respectively mean the मूँग vegetable leaves and  
 the मूँग vegetable root द्वयाधी powder of jujube and other  
 fruits. The word मूँग (derived from the Sk. root मूँग) means  
 powder दिरेम (Sk. दिरेम) ‘Ior, दिरी Guj. देहा चियाल  
 (Sk. चियाल) a kind of fruit All these fruits are prohibited  
 when they are raw.

S. 25-31 नमुदान (Sk. स्तुदान) is used in the Sūtra  
 Literature in the sense of alms, or begging ऊप (उन्नत)  
 High, noble. नामग्ने (Sk. नामग्न) Knowing the quantity of  
 food to be taken. एषारत (Sk. एषारत) Taking care of  
 begging alms. The word एषक is used in the sense of  
 ‘pure alms’, ‘faultless begging of alms’ as well as ‘move-  
 ment for alms’. इच्छा stands for the instrumental form इच्छाए  
 with desire, at his free will ए से उप्ये (Sk. ए अस्य or तस्य  
 कुचेत) should not be angry with him ना नेय दाद्य० [Sk. ना  
 दे इदं दण्डितं सर दृश्या स्वर्य (आत्मर्य) आद्यान्] Lest the preceptor  
 would take it for himself if it were shown to him

St 32-33 अग्रागी ( Sk. अग्रागी ) The word is taken as a word by the commentator in the sense one looking to his preceptor as selfish thinking the preceptor to be selfish अग्री ( selfish ) एव अपि The word may also mean having great self interest or greatly selfish अग्री ( Sk. अग्री ) Seeking the lofty things viz. Moksha अग्रिति ( Sk. अग्रिति ) Staying on coarse things or food The commentator takes अपि ( Sk. एव ) hard in the sense of अपि self-restraint which is hard to practice अपि ( Sk. एव ) desiring to be worshipped or honoured

St 34-41 अग्रि ( एवत् ) i.e. when witnessed by others. The commentator remarks that obnoxious signs are always witnesses to the actions of drunkards and hence the word implies that intoxicating drinks are always prohibited अपि ( Sk. एवत् ) protect & To is an instance of the आदि or substitution for the final which is found in the Sanskrit Lit nature the one of Sandhi words and एव एव आदि नह वा बाल्यादि नह. Does the prohibition of neck out of drink imply that such drinks were taken by the आदि नह without any objection and by the बाल्यादि case of emergency only ? अपि ( Sk. एवत् ) The Sanskrit एवत् of it not एव to do it is changed into एव the एव and the एव of वा बाल्यादि is Potential एव परम एव The word एवत् in एव एव will correspond to Sanskrit एवत् एवत् ( Sk. एवत् ) faults etc. The word is used to the

and may be left out आराहेद संवर् This is metrically a defective foot and can only be defended by supposing that आराहेद stands for Sk. आराधयति ( Prak. आराहइद primarily )

St 46-49 तवतेण० The word तेण ( Sk स्तेन ) meaning 'thief' is used here in the sense of a hypocrite or dissimulator देवकित्यिप्य ( Sk. देवकित्यिप्य ) a kind of कर्म or मावना which becomes the cause of birth as a lower god The usually used word is देवकित्यिसिया, the word देवकित्यिम being frequently used in the sense of lower gods, Cf उव वशो देवकित्यिमे in the next stanza. The verse means—One who affects to be an ascetic or a religious lecturer, or a handsome man, or one possessed of religious behaviour or mood without possessing the real attributes of any one of them contracts such कर्म as brings about his next birth among lower gods चहस्ताण ( Sk. च्युन्ना ) Dropping down to the lower world viz earth एलम्बयग ( Sk. एलम्बूना ) Dumbness of a ram The idea is—he is born as a man, but he becomes dumb like a ram अणुमार्यपि ( Sk अणुमात्रमपि ) Even slight

St 50 The change of metre is a fitting one here as the stanza is the last one of the chapter The metre is an archaic one of the वैतार्लय type found in the old Sūtras Every foot has here 4 parts—three parts of 5, 5, and 4 Mātrās each and the fourth part consisting of one long letter, each of the three parts has at its end a determinant made up of a short and a long letter ( -- ) The scheme, in short, is ( ---, ~~~~, ---, - ) For purposes of metre भिक्ष्ये is to be read as भिक्षाए, बुद्धाण, similarly, is to be read as बुध्याण भिक्षदेसणसोहि ( Sk. भिक्षपणाद्यद्वि ) Purity in begging the aims characterized by avoiding faults of आधाकर्म उद्गमदोष etc For the various faults of भिक्षाविदे उत्तराध्ययन ( Ch 1 and 24 ) तिक्टलज्जागुणव ( Sk. तीक्टलज्जागुणवान् ) Possessed of the merit viz rigorous self-restraint. The word लज्जा has been found peculiarly used in the Jaina Sūtras in the sense of सयम or self-restraint



and mentally पादित् ( Sk. प्यापित् ) diseased अनशुष्टिभा ( Sk. अर्तिशुष्टिभा ) Uninterrupted and unbroken. The stanza lays down that monks should observe in their entirety all the various Gunas ( i.e. qualities or observances ) which are laid down in the case of the weak and the strong as well as in the case of the diseased and the healthy These Gunas are 18 as mentioned in the next stanza

St 7 जाइ धारोपरजन् ( Sk. यानि धारोपराभवति ) lit, 'which a weak man breaks' or 'in connection with which the weak man commits mistakes'

St 8 यदृष्टः This stanza occurs in the Niruykti and is not commented upon by Haribhadrasuri It is hence likely to be spurious, and, in fact, in some manuscript copies the remark 'इयं नियुक्तिगाप्ता' is put after the stanza As, however, it is found in the body of the text in a large majority of manuscript copies, it is incorporated in the text here The stanza mentions the 18 places or points which have to be taken care of by the monk They are the six vows, the six living groups that are not to be harmed, nonacceptance of inappropriate alms etc , avoidance of householders' pot, couch, or seat, and abstinence from bath and decorations Out of these 18 items, non-violence is the foremost and most prominent, as mentioned in the next stanza

St. 10 मरिनिर्द ( Sk. मर्तु ) The form is rather obscure as there is no root like मरिज् मरिज् is the base for the passive, but the passive base is not of use in deriving the infinitive form The regular infinitive forms are मरिर्द, मरेत् ( Sk. मर्तु to die ) मरिनिर्द may have been peculiarly used in Prakrit to convey the passive sense 'to be killed.'

St 13-16 उगाहसि ( Sk. अघपह् ) At the place of residence अजाइया probably stands for अजाइय ( अयाचित्वा ) without begging, the lengthening of the vowel being due to its



In all three ways—Injuring them oneself, causing injury through others or allowing injury to be done by others.

अद्युत् (Sk अद्युत्) visible, शशील (Sk शशील) lustreous, दर्श (Sk दर्श) Fire. The commentator explains the word अद्युत् Sinsful, in this case the word अद्युत् may be supposed to have originally been read as अद्युष (Sk अद्युषः) The epithet in the next line—'a very sharp unceasable weapon' striking from all sides' can justify the use of the word दर्श 'sinsful,' as qualifying fire अद्युत् दर्श (Sk अद्युत् दर्शः) explained as अद्युषेत् वै रक्षयते a weapon avail-  
ing from all sides as seen from the stanza that follows  
दर्शगि (ल अद्युषः) in the four sub-quarters, the Genitive stands here for the Locative. There can be taken the Accusative also, the vowel at the end of अद्युत् being lengthened for metrical purposes आधारी (Sk आधारी) stroke, destruction, दर्शनामा (ल अद्युषः नामः) for purposes of light and heat विद्युत् ए दो पते (Sk विद्युत् ए दो पते) Nor do they desire to ask others to fan न ते पादः (प न ते पादः मुख्यमन्तिः) by any of these permissible things viz. utensils etc., they do not set the air in motion

SL 47-53 There are given above twelve out of the eighteen items which refer to the मुख्या (principal merits) of the monk. There are given now the remaining six items which refer to the उत्तम्य (subordinate merits) अनुवाद (Sk अनुवादानि) disallowed. The vowel अ is omitted for purposes of metre अप्रयत्न (Sk अप्रयत्नः) Unfit for use. There are given by Haribhadrasuri two kinds of अनुवाद (unsuitness) of संघ जात्याच्य पद्मतरुणा। संग्रामस्यो द्विविप-दिवाक्षस्था-पनाक्षय अस्त्वप्यापनाक्षय। तत्र दिवाक्षस्थापनाक्षय अनशीतपिण्डनिगुरुत्वाभिना आनन्दितमाहारां न गम्यते इति। उपर्युक्त ल-लान्धार्थाः गम्य जण पिण्डेणगंजजन्त्यपा-एता। लेणाग्नियाणि जहिणो गप्ति न पिटमादणि। उपर्युक्तमि न अणला वाग्वागे र देवि णा चेता। भिस्त्राउञ्जी पाय दग्धापापो इमो होठ। धर्मस्थापनाक्षमाह-जार्द चत्तारि॥ नियाग (Sk नियाग) given regularly, reserved daily for a monk of Com नियमासन्त्रित पिटम् मनायति like, love.



caused by or depending upon विमूर्ता ( decoration ) The Sanskrit word प्रत्यय is frequently used in Pali and Ardha-Magadhi in the sense of cause or dependence Of the word प्रतीत्यसमुत्पाद, so also of पटिच ( Pali ), पहुच or पचय ( Ardha-Mag ). निष्टुप्ति terrible lit. sticky, difficult to be undone. चेत् ( Sk. चेत् ) mind, mental condition. In the second line of the stanza the word चेत् is taken as च and एव ( Sk. एतद् ) The general sense is:—The enlightened monks saw that the mind is the cause of the inclination to decoration , and hence those rascars of the world never resorted to it, i.e they never had a mind inclined to decoration.

St. 68-69 There is the change of metre in these stanzas as they are at the end of the chapter The metre is a variety of the old जाति metre derived from the Vedic जगती by 12 letters in a foot with two determinants characterized by one short and one long letter ( ~, ~ ) at the end of each foot स्वति ( Sk. क्षपयन्ति ) lit reduce i.e calm down the ordinarily perturbed soul by those practices of self-restraint सविज्ञविज्ञा० ( Sk. सविद्यविद्यानुगता० ) possessed of the love which knows the soul ( स्व = आत्मा ) उत्र ( Sk. ऋती० ) In the proper season i.e in the Sarad season The Loc case affix may be considered to have been omitted , or उत्पस्त्र may be understood as a compound word. सिद्धि Perfection, Liberation विमाणाइ० ( Sk. विमानानि० ) Heavens The word विमान generally refers to the different provinces in each of the 12 Heavens Some of the monks who have completely destroyed their Karma go to the Siddhigati, or Perfection , while others, who have got some Karma remaining, go to some provinces in the twelve Heavens.



(उत्तम् Sk. उत्तम्), has to be carefully avoided although it may be permissible according to Stanzas 2 and 3.

St. 5 (Sk. तथाकृति) Apparent, or appearing to be such and such an one. The stanza implies that, when the monk becomes a sinner were he to use the feminine gender with reference to a male actor dressed as a female (which is apparently justified), much more would he be so if he gives actual lies.

St. 6-10 एनकालमि (Sk. एव्यत्काले) in future time सप्याश्यमटे (Sk. संप्रतावस्थार्थ) regarding matters of the present and the past. The use of the nasal after अङ्ग is archaic as found frequently in the Sūtras. The commentator Haribhadrasūri notices the reading 'योययोर्य तु निहिते' in the place of 'एवमेय तु निहिते' explaining it as 'परिमेत्या याचा निहितेऽ' The reading has not been, however, noticed in any of the manuscripts consulted for this edition.

St. 11-20 फरसा (Sk. परसा) Harsh, गुरुमूलो० (Sk. गुरुमूलो-प्यानिनी) Doing harm to a person who is looked upon as great or nobly-born, although he might not be so as a matter of fact काज Squint. पंडग (Sk. पण्डक) Impotent. दक्षहस्त (Sk. उपहन्यते) is injured. The words होले, गोले etc. were current terms of abuse and contempt in the days of the Sūtras दमर (Sk. द्रमरे) miserable wench दुदर (Sk. दुधरे) Unlucky girl. The terms अजिजए, पजिजए etc. respectively meaning—grandmother, great grandmother, mother, aunt, paternal aunt, niece, daughter, and grand daughter—appear to be prohibited for a monk in addressing females, because, being mere terms of honour used only with reference to the age of the woman irrespectively of actual relationship, their use can hardly be justified. It is doubtful whether this verse prohibits a monk from addressing his own grandmother by the terms अजिजए etc. Perhaps, it does prohibit, as a monk cannot be justified in having any worldly ties allowing him to

use experiences referring to worldly life. गृहिणी ( Sk. विहारी ) is the family epithet of the woman like विहारिणी ( Sk. विहारी नीति ) taking no consideration the sex and the age of the person addressed विहारी ( Sk. विहारी एवं एति ) These terms refer to the male relatives which correspond to the female relatives in Sk. to 13

¶ 1-3 The probation here implies indistinctness of knowledge or likelihood of injury with respect to the objects referred to विहा ( Sk. विहा ) greater name without reference to the gender विहा ( Sk. विहा ) kept ; विहा ( विहीन ) body plump विहा ( Sk. विहा ) विहा विहीन ( विहीन ) grow up विहीन ( Sk. विहीन ) don't keep विहा ( Sk. विहा ) it is to be walked विहा ( Sk. विहा ) A very young bullock of the Marathi word विहा लकड़ा ( विहा लकड़ा ) A milk girl Cow विहा ( Sk. विहा ) small It must be noticed that the order of the co-ordinates q and t is reversed Patient drops Fx to draw the chart

¶ 34 3 विहा ( Sk. विहा ) H has seen and sufficed ; fit to be used for विहीन ( Sk. विहीन ) the fastening bar of the entry gate विहा ( Sk. विहा ) foot stool the Marathi name here is used of the Dative विहा Probably Deshi word in the sense विहा विहा विहा विहा appears to read the word विहा विहा विहा ( Sk. विहा ) ploughshares विहा A Deshi word for a side cover for corn in the field The writer of the Dipika appears to have read the word विहा here विहा The goldensmith box for keeping instruments It also means the nest for bees विहा

¶ 39-31 विहा The words विहा are to be understood as hills which means by these trees there can be made seat or couch or cart etc for the benefit of reeds The fault of such utterances is the displeasure of the part of trees or the body reading at the trees

स्त्री दिन ( Sk. प्रसादार्, स्त्रीर् ) Small twigs with buds shooting off from them. एवं ( नि देव् ) should give

St. 30 प्रत्यारोति ( Sk. प्रत्यारोति ) fit to be eaten after letting down ripe, which could be eaten after being placed by grass etc. for some time अऽ द्वारा ( Sk. अऽ द्वारा ) fit to be plucked Lit having got the proper time for being plucked अल्पम् वै रुदितामि ( Sk. लेपितामि ) fit to be cut or plucked. The commentator explains the word as अल्पितामि or अल्पम्. As far as possible the monk is not to speak about these things at all. When absolutely necessary, then only he should speak about them and that too, in the manner given above so as to avoid temptation to householders to pluck the fruits or eat them. If, on hearing the words of the monk, the householder plucks them, the monk would incur the faults अपरिचर्या and the like.

St. 33 अनुभवा ( Sk. अनुभूता ) not brooking delay or time, no longer able to bear the burden of fruit अप्तुल्या ( Sk. अप्तुल्या ) possessed of ripe fruits अनुभिज्ञमाप्ताम् ( Sk. अनुभिज्ञमाप्ताम् ) with many ripe fruits. The lengthening of the vowel अम् in अप्तुल्या is archaic evidently for purposes of metre. अप्तुल्य ( Sk. अप्तुल्य ) should describe नीलिगाढ़ी लाद्य ( Sk. नीलिगाढ़ी लाद्य ) blue are pods of लाद्य आंवा etc. लाद्य ( Sk. लाद्यनीय ) ripe for cutting पिटुलज्जम् ( Sk. पुष्पराशा ) fit to be eaten like roasted rice or पाहा.

St. 34 ओतामा ( Sk. उम्मामा ) free from danger or damage समारामा ( Sk. समारा ) With ripe grains formed inside

St. 35-39 विज्ञे करने ( Sk. कियो बायो ) an action which ought to be performed पणिअद् ( Sk. पणितार्थ ) who has put his life at stake संताडि A feast, A festival Lit a place where animals are put to death वियाहरे ( Sk. व्याहुर्यति ) should describe पाणिपित्र ( Sk. प्राणिपेया ) With water possible to be drunk by animals घुवाहणा ( Sk. घुवाहिता ) With ample water The form याहड is very obscurely used उपिलोदगा

(See **Flood**) With waters overflowing the banks. **Flood**  
(See **River**) stretched.

St 41-45 अप्ति (स्व. अप्ति) Well-taken, अचृता (स्व. अचृता) Well-accomplished अचृत अप्ति (स्व. अचृत अप्ति) should read as being useful. These words of praise well-done, well-cooked etc may be used when they are not objectionable i. when no harm is produced, as for examp प्रशंसन the merits of smoke and the like. If at all, these words have to be used connection with ordinary things wh. injury is likely to take place on the words अप्ति etc being used, the words अचृता etc. (स्व. अचृता आदि etc) may be used अचृता (स्व. अचृता) unpolished, unprepared (showing the care with which it can be cleaned) after unpleasant creating mental unrest अचृता (स्व. अचृता) thoughtfully. Let after thinking will. The रुप of this word is as arches oce the form is frequently found the Id Butras like the Asturanga अप्ति (स्व. अप्ति) is purchased. अप्ति (स्व. अप्ति) A m. knowable अप्ति.

Ex 34 विष्णुवान् (Ex. 34-प्रतीक) Language of approval regarding faculty actions कृष्ण The Abi can term both in the first 1 in the case of these words. There is no better word as the chapter is coming to its close. The measure is the old श्लोक metre of 18 letters with two determinants at the end. विष्णुवान् (Ex. 34-प्रतीक) Purity of good expression श्लोक (Ex. 34-प्रतीक) among the good. The word श्लोक or श्लोक is here used for श्लोक. The usually used

विदेश in Prakrit when the consonant which follows is doubled आभिता ( Sk अभिता ) having known आभिता is the usual form of the gerund, here however, the last vowel is long-eoded. The word रात्रि also stand for the Sanskrit word प्रसाद चतुर्गतापात् ( Sk प्रसादपापात् ) apart from i.e., free from the four bad emotions—anger, pride, deceit and greed. The order of the words in the compound is the reverse of what it ought to have been. This is frequently found in Prakrit अभिभिता ( Sk अभिभिता ) Not adhering to anything

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## CHAPTER VIII

St 1 आराधणिति [ Sk आराधनाभिति ] The store of the various modes of behaviour. The word पर्णित् also means concentration काल्पन् ( Sk काल्पन् ) The nasal at the end is omitted for purposes of metre मे ( Sk. भवत्य ) to you

St 2 The six divisions of living organisms are given here, which are called lives. The principle of life was noticed by the Jain Prophet very widely. Life existed at every place where growth was noticed अर्थात् ( Sk. अस्ति ) non-injury non violence

St 4-12 तिविदेश घरणज्ञोऽप्ति The reference is to the nine-fold character of action —The action, in the first place can be in (1) mind (2) word and (3) deed, and further on, each again would be by self, through others or by permission to others. दम्भू ( Sk अवपद ) Place of residence, (2) permission to stay पुष्टे ( Sk प्रोक्षेत् ) should clean, should rub पाहृत् पुग्नल refers to external things like hot food or hot water etc. The word पुग्नल or पोग्नल ( Sk ग्नल ) is often found used in Jain Literature in a very general sense like body, thing, article etc उद्दर्मि, the word is variously interpreted here by the

consumers as the littoral zone water is not suitable here in the so far of plants and vegetables. The word in y mean particular plant of the marine zone or it may be water which contains some and many aquatic plants.

84. 10-19 The eight subtle things where life principle is very difficult to be discerned are mentioned here with a view that the monk should especially guard himself against

pp to them changes of no subtle kind in water as

(root rot etc) **গুপ্ত** refers to flowers of the Banana, the Lantana and other trees. **গুপ্ত** refers to subtle life in bed as I **গুরু** or bacteria. **গুপ্ত** refers to small berries growing in the monsoon called **শুন্ধি** in Odisha or **গুপ্তি শুন্ধি**. **মারিলা** **গুপ্ত** refers to moss as well as small **গুপ্ত** refers to solid seeds. **গুপ্ত** refers to small **বেগ** as I growth so earth similar in colour to earth, grows the monsoon. **গুপ্ত** refers to small eggs like those of **বু** the hen (**বু শুন্ধি** or **শুন্ধি**) with earth carefully. The form appears to be archaic, similar to **গুপ্তি** but arrived at on the analogy of **গুপ্তি** (**বু শুন্ধি**) one from the throat or cough (**বু শুন্ধি গুপ্তি**) **গুপ্তি** (**বু শুন্ধি**) **বু** as in the nose **গুপ্তি** (**বু শুন্ধি**) dust **বু** dust.

St 70-94 Th m n n is to relate out of what he has  
seen alv ch thi gr n are good or badmles, such as his  
seeing pupil giv ng religious instructions to King etc.  
d so h t p r as his seeing the wif of go and go  
weeping at New Yc farr ) Food possessed of an excell nt  
t t col rr 痘 (St 89) Devoid of reverre course  
gathering (ग्रन्थ) Living by no professors of y type  
(१८) (C १ १ १ १००) ग्रन्थ (St ९८) Easily  
acquainted wth (St ९४) Anger 1st decommo dispeal  
tion 痘 (St १२५) Th 1st is Dots are probably coconat  
poem 1st g coctaining or smothering in anger the  
word वृष्णि वृष्णि वृष्णि वृष्णि The commentaries explain

लोगों ने यत्तिव्यवहारी फ्रिता (Sk. फ्रिसयेत्) should disdain दर्शकदं पदं (Sk. दर्शकिर्ति पदं) An irreligious step, explained by commentators as घृणोत्तरसुषुणविग्रहात्

St 35 पद धान वा ० This stanza is not found in Haribhadra's commentary दीपिकामार has however noticed it.

St 35-40 जरा जाय ० The thought is very frequently found in Sanskrit Literature of मनुषी—“ रामत्याप्यमिदं परेष्वरणः ० ” or “ चीत इय पराय दृगुम भर्त्तान्तेल् ० ” रामिणा (Sk. रूपना, रूपा वा) (1) All, (i. e. in their entirety), (2) black.

St 41-50 रादणिष्टु (Sk. रत्नाभिषेषु) superior in religious merits It would have been better had there been noticed a reading like रथणादिष्टु in any of the manuscript copies मूल The simile of the tortoise is intended to imply that the monk should keep all his limbs like hand, feet etc perfectly within limits भिदोक्षदिष्ट (Sk. भिपाचासु) in confidential talks दिवाण (Sk. दृग्यानां) Of the preceptors जेण (Sk. येन) by means of which The neuter form is used irregularly for the feminine form जाए referring to गामाण Or, the neuter gender can be said to have been used here as there is conveyed only a general idea irrespective of gender, cf चामान्ये नपुसम् विभे (Sk. व्यक्ता) distinct विसिर—The form stands for विहिरे (Sk. विग्रजेत्) should utter दिविकायमहिन्नं (Sk. दिविकायमहिन्निया) One who has studied the दिविकाय the twelfth Anga of the Jain Canon, now extinct The adjective दिविकायमहिन्नं implies the knowledge of the monk of the base, the affix, the augment, the substitute etc. of words which he is studying, making him almost incapable of committing mistakes Even though such a clever monk accidentally commits mistakes he should not be laughed at, much less an ordinary monk who may commit mistakes frequently

St 51 भूयादिगरण (Sk. भूताभिरुण ) leading to the injury of living beings. इत्थीविग्रह (Sk. व्रीविग्रह) the body of the



of a servant दाया ( Sk. दाता ) with their bodies marked with scars of whips etc. The word also means deformed by means of the nose or ears being slit जप्तया गुज्जना ( यक्षा उम्मा ) Gods of those names known respectively by the words व्यन्तर and भवनवासि also सिफ्पा ( Sk. शिक्षा ) Training, discipline.

St 12-21 Stanazas 13 to 16 are to be construed together where a student born in a very high family is compared with a monk-student and it has been pointed out emphatically that when a student of a high family does not mind undergoing punishment, chastisement etc for securing a worldly object, the monk should much less mind it whose object is far from worldly. The words सिपा ( Sk. शिष्यानि ) and नेत्रणियाणि ( नेषुणिकानि ) may be taken respectively to mean 'useful arts' and 'fine arts' उद्धिणामनि ( Sk. उपधिनापि ) also with the garment or any article that he keeps. The nasal after उद्धिणा is archaic and unnecessary. The word उक्ति is found often used in the Sūtra Literature in the sense of necessary adjuncts like pot, candle, broom etc. आलत्वते० This stanza is not noticed by the commentator Haribhadrasūri and hence it might have been a later addition. The author of the Dipikā has noticed it

St 22-24 विवर्ती ( Sk. विपस्ति ) Destruction, loss etc of knowledge and other merits of an undisciplined monk, as a result of his insubordination. महाद्विग्राह्ये ( Sk. ऋद्धिगोत्रवमति ) Bent upon securing his own worldly prosperity and greatness, possessed of a foolish sense of his prosperity and greatness. The transposition of the word मनि in the compound is a peculiarity of the Prākrit dialects ऋभित्तु गया Having annihilated their भक्तोपप्राहिकर्म by penance, and discipline, they secure a place in the Perfect Region भिद्विगति The change in the metre is the characteristic of the conclusion of the chapter

## CHAPTER LX-3.

St. 1→ अपापि (St. अपापि) One who keeps the Fire constantly in his house and worships that regularly. The frequent mention of the Fire worshipper as standard or companion in for derroteness etc. in the Sutta literature shows the great hold which the Mahāmuni had over the Burmese even in those days. अपापि (St. अपापि) Duper or religious merit अपाप्ति (St. अपाप्ति) behavior in the order of monks. The word अपाप्ति literally means good two here it refers to the condition of monkhood. अपाप्ति (St. अपाप्ति) Bowing down obediently अपाप्तवृत्तिरुपर्याप्ति अपाप्ति (St. अपाप्ति) Unknown to ones own self is qualified here अपाप्ति (St. अपाप्ति). Merely to sustain his body by means of which he practices self restraint अपाप्ति (St. अपाप्ति) does not boast or brag that he is likely to witness a good one. The reading अपाप्ति has got no letter trailing as far as the metre is concerned. The Sanskrit word अपाप्ति must have been

## CHAPTER IX-1

**Section—1** शान्तिः प्राप्तमात्राः (Sk. शान्तिः प्राप्तमात्राः प्राप्तमात्राः) The word शान्ति is used in the sense of मात्रापान i.e. the condition of the soul characterized by perfect contentment. The four kinds mentioned here—प्राप्तमात्रः, धूष्मात्रः, तथा गदात्रः वा अन्यरूपात्रः—show the four ways in which such a condition is secured.

**Section—2** The four constituent items of प्राप्तमात्रः are given here—(a) patience and attention, (b) sound and useful grasp of the subject (c) respectful attitude to scriptures observing whatever they enjoin and (d) absence of any self-conceit. These four things make a monk full of modesty, humility and obedience. The explanatory verses quoted at the end sum up in general terms the characteristics mentioned in the Sutra passages that precede.

**Section—3** वद्याद्वद्य (Sk. अध्याद्वद्) To study It appears that वद्याद् and अध्याद् are the two bases in Prakrit or the Sk. root वद् + इ to study corresponding to the Sk. bases अध्ये (where the root इ undergoes Guna change) and अधीत्

**Section—4** चिन्तिणः The words चीर्ति, वज्र, शब्द and शोक are almost synonymous. The commentator Haribhadrasūri has however drawn nice distinctions, cf. संस्कृतस्यापी भासुराद् चीर्ति, एक्षिग्यापी यग्नि आपादिग्यापी शब्द, सन्सार एव लापा शोक and has remarked that one should not practise penance like चीर्ति for any benefit in this world, so also one should not practise it like वज्रम् for any supramundane benefit, one should practise it simply to destroy Karma. The word नन्त्य (Sk. नान्यत्र) is often used in the Sutra Literature in the sense of 'except of note on Ch VI-St. 5'

**Section—4** अस्तित्वं (Sk. अस्तित्वं) Ungrumbling The root त्वित्वत्व् appears to be onomatopoetic referring to the hot

study & works one others, who or is impudent of other talk ( see note above pp 67-68 ) विद्या ( ज्ञान विद्या विद्या ) Full of territorial knowledge ( विद्या ) and territorial विद्या) devotions of Liberation ( विमुक्ति ) विद्या ( ज्ञान विद्या ) Joins to himself to its perfect mortal condition अमृत विद्या The last two stations summarise the general efforts of perfection the four Gunadhis The word गुण is used for गुण / प्रकृति Prakriti ( or material ) गुण विद्या ( विद्या विद्या ) It is of benefit विद्या ( विद्या विद्या ) The general cause for coexistence or extinction लोक विद्या in the lower worlds

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It is absolutely necessary for self-restraint पचाभवगवे  
 (१४. चतुर्वर्षसन्दर्भ ) Stopping the five-fold influx of Karma by  
 means of the five senses

St 7-12 अतिय हु० The monk should have a strong con-  
 viction about the necessity of right knowledge, penance  
 and self-control for a real spiritual progress. The word  
 नमस्यक्तुं ( Sk. मनोवाणायसुसृत ) refers to the three Guptis  
 इर ( Sk. भ ) For to-morrow निर्दे ( Sk. निदप्यात ) should keep  
 शुद्धेभं ( Sk. व्युश्महिस ) pertaining to fight. The commentator  
 gives the Sanskrit word विग्रहिकी अविहेत्ता ( Sk. अविहेठन ) despis-  
 ing or disrespectful. The commentator offers another ex-  
 planation also in the words क्षेपादीनो विलेपक इत्यन्ये The Dipika  
 notices the reading उवदेष्टो

St. 12-15 पटिम ( Sk. प्रतिमा ) Motionless condition like that  
 of a statue or of an idol हत् य दसिए या ( Sk. हतो या लपितो या )  
 struck or pierced पुडविसमे ( Sk. पृथीसम ) similar to the earth  
 in bearing everything of the epithet मर्वयहा for the earth  
 अनियाणे ( Sk. अनिदान ) Without any निदान or desire for  
 something to be obtained.

St 16-21 अन्नायर्द्ध ( Sk. अहात रज्जु ( चरति ) इति ) Unknown  
 to the householders, who collects alms in small quantities  
 from different places पुलनिष्पुलाए ( Sk. पुलाकनिष्पुलाक ) Living  
 on food coarse or otherwise The word पुला literally  
 means coarse unsubstantial food and hence may second-  
 arily mean a fault which leads one to suppose that self-  
 restraint is of no avail If this sense be taken पुलनिष्पुलाक  
 would mean ' free from mental delusion which leads one  
 to suppose that सयम is of no avail ', of com. सयमापादरुदोपरहित  
 The word पुल means ' high ', ' raised up ' ( समुच्छित or उभ्रत )  
 and the word पुलनिष्पुलाय may also consequently mean  
 ' spiritually exalted and free from unsubstantial thoughts  
 अणिहे ( Sk. अनिभ ) Without any fraud. This is the expla-  
 nation given by इर्मदसूरि and दीपिकाकार both. The word may  
 mean unattached ( अस्लेह ) जाणिय पसेय पुण्णपावं ( Sk. ज्ञात्वा प्रत्येकं

(प्रभु) Knowing that merit *ad* is belong individually to separate individuals This is one of th golden philosophical thought which the monk is asked to entertain always of *artha* अर्थ गति विकास एव प्रयोग (Sk गति) Doing something great is laughter or mirth (सर्वद्युग्म) the usual after gift is rebuke

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## APPENDIX No 1

Para 1 This and the next chapter are known by the name अपेंडिन (appendix) as they are i tended to make the monk firm moulded after he has mastered the instructions in the above chapters of the Sutta. The first append is aptly called अपेंडिन as it enumerates the various adverb-like or terms which would increase his lie big for pleasure and happiness लभ्यते लभ्यते (लभ्यता) लभ्यता (लभ्यता). By monk who is that is the one as but who has not actually received. The ad terms for लभ्यता are given by Hanibhadra. It appears the लभ्यता is for upper or upper ground (Sk गति) the spiritual descending etc. The conception of the alternate यज्ञ of the ascendant and the descending रथ ( गति लभ्यता ) is peculiar one to the Jain Philosophy लभ्यता ( लभ्यता ) Full of fraud, Full of lies लभ्यता लभ्यता लभ्यता लभ्यता ( लभ्यता ) This kind of name. The word लभ्यता is the Marutlöse gender लभ्यता ( लभ्यता ) Dr hung back The word should rather be लभ्यता ( लभ्यता ) लभ्यता ( Sk लभ्यता or लभ्यता ) traps or no traps of houses in w/ children etc or outside of houses लभ्यता ( Sk लभ्यता ) disease like cholera

the one bring ing sick death लभ्यता ( Sk लभ्यता ) Thought / separate etc in h lies to cross deadness ( Sk द्रष्टा ) etc did with domestic worries like husbandry tried etc लभ्यता ( Sk लभ्यता ) Condition The word

परिआय्, used without any other word in the Genitive case, refers generally to the condition or stage of monk<sup>a</sup> पत्तेयं पुण्यावं ( Sk प्रत्येकं पुण्यपापं ) Individually separate is the merit and sin ( Compare above, pp 78-79 ) The Commentator Haribhadrasūri remarks here that each of the three expressions beginning with सोवदेसे गिहवासे० is split up into two, and the eighteen expressions are over at the end of पत्तेयं पुण्यावं according to the older tradition येष्टा ( Sk वेदायिता ) After experiencing the fruits.

St 1-16 ओहाविओ ( Sk अवधावित ) Run away from monkhood दम् ( Sk धमा० ) to the earth A very vivid and forcible comparison is given here in this stanza between the condition of monkhood and the condition of the monk after he has renounced monkhood and retaken the house-holder's life to his great misery and remorse The Comparison indirectly supports all the eighteen statements by fully bringing out the miseries of life, the transitoriness of pleasures and enjoyments, and the bad and undesirable results of the various actions जग्निगिविज्ञाय ( Sk विद्यात्-यशस्मि० ) Extinguished sacrificial fire The transposition of words is archaic of also the word दाढुट्टिम् ( Sk. उद्धृतद्वट् ) पिनुज्जाणमि० ( Sk पृथग्जने० ) Among common persons पसज्जनेभसा० ( Sk प्रसज्जनेतसा० ) with a defiant mind, i e with an attitude devoid of religioueness क्षिज्जइ० ( Sk क्षीयते० ) passes on, rolls on अविस्सड० ( Sk अपयास्यति० or अपेष्यति० ) will disappear The Prākrit form is derived directly from the Sanskrit form अपेष्यति०

St 17-18 These stanzas give the benefit which results from the monk's fixing himself in monkhood by meditating upon the various expressions quoted above पद्धलंति० ( Sk प्रचाल्यन्ति० ) shake, disturb आय acquisition of right knowledge and the like उवाय [ Sk. उपाय ] The means to get right knowledge etc विद्यागिज्ञा can be explained as a compound form ( विद्याय ) or a potential form ( विज्ञानीयात् ).

## APPENDIX 2

The 44 is called *Wartime* intended for  
shoulder as per the mock the necessity of and the  
advantages of the application.

! ॥ ५८७० ( न विष्व विष्व ) The comments to He the reason for the word विष्व as activity of mind body and speech leading to spiritual benefit, being characterised by conquest of ~~विष्व~~. He, however said that his explanation is exactly opposite to the usual sense of the word विष्व which means junior of Karma and proposes consequently another explanation ( or reading perhaps like विष्व ) viz acceptance of विष्व ( विष्व ). The

word आमव can be taken here to mean 'activity' which, connected with the word मुक्तिहिनाना ( of monks ), would mean 'aesthetic life '

St. 4 जायारपरक्षमेण ( Sk. आचारपरक्षमेण ) possessed of strength for observing the practices of the monks चरिता ( Sk चर्या ) movement from place to place गुणा ( Sk गुणा ) merits such as the Mūlagunas and the Uttaragunas नियमा ( Sk. नियमा ) rules and regulations regarding begging, its time and so on The metro of stanzas 2, 3 and 4 is regular अर्या

St 5-6 पश्चिमया ( Sk. प्रतिरिच्छता ) Resorting to a solitary place. ओसमदिशहृदभत्पाणे ( Sk. उलमधद्याद्वत्भजपान ) Having food and drink brought ( आहृत ) from a place which is generally ( चलन ) seen ( दृष्टि ), being not beyond two or three houses The word ओसमद has the sense of 'generally' ( प्रायः in Sanskrit ) of देवा ओसमद साय देयाण देहंति

St 7 For reference to flesh and wine here, see note on Ch V-1, St. 73 The commentator Haribhadrasūri rejects the explanation given by some commentators of the words मय and मांस as 'buttermilk' and 'boiled rice' which appear similar to wine and flesh, observing that if mere similarity to a forbidden or prescribed article formed a criterion for the rejection or acceptance of a thing, urine could also be drunk because of its being a liquid like ordinary water which is prescribed for drinking निष्ठिगद गया ( Sk. निष्ठिकृति गता ) often not taking even the purified things on account of their strong self-control. The acceptable things, too, are to be taken with moderation and only then when they are absolutely necessary असक्तिलिङ्गेहि ( Sk. असक्तिलिङ्गे ) With those who have not troubled them

## TRANSLATION

Religion is the highest bliss. It is made up of non-injury (of living beings), self-restraint (of senses), kind and presence (of twelve kinds) even gods bow down to him who has his mind always firm in religion (1). Just as bees suck honey from the flowers of tree and do not make the flowers fade although they satisfy themselves, similarly those monks in this world, who are free (from external attachments) are intent upon seeking facilities food & etc by householders like bees on flowers. (2-3) With the thought that they would get the alms required and nobody would be injured, the monks must never give alms out of food prepared for others or been so done by me (4). Those enlightened monks who, though bound to stick to no particular thing are given to collect alms from different places, and are self-restrained, are being used butlers that score (5). Thus I say

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## CHAPTER II

H person who is able to control his desires, who is arrived at my step and who is entirely subjugated to divine observe in falsehood (1). He cannot be said to be renounced (the world) who does not find pleasure (as ill) gain etc. wealth, ornaments, women & beds in I because they are not at his disposal (2). He also can it said to be renounced (the world) who cast away (lit threw way at the back) desirable and well known garment although they are at his disposal and possess pleasures which are entirely his own (3).

## TRANSLATION

As it might be meeting with an equanimity of mind yet his mind may perchance rush outside (the self control), on such occasions he should control his judgment regarding a woman or so, reflecting all the while that she is not his, nor he is hers ( everyone enjoying painlessly the fruits of his or her own actions) (1) Mortals myself, abandon all idea of delicacy, overcome desire and (you can at once know that) tries to overcome cut off the feeling of hatred, control passion, and you will be happy in this worldly life (5) Serpent born in the Gandhara family of serpents would rather throw themselves into the flame of fire, full of smoke and difficult to be borne, than desire to rack back their own comitid person (6)

Oh you lover of fine, so upon you insomuch as you for the sake of your life, wish to eat back what you have vomited, death is in fact better (than this) for you (7) I am the daughter of the king of Bhogas ( named Ugrenna ), so also, you belong to the race of Andhakarans ( being the son of Sumudrivirya ), let us not be (like ) Gandhara serpents being born in noble families - be firm in self-restraint (8) If you feel passion for whichever woman you see, you will be unsteady in mind like the Hada tree that can be uprooted by a gust of wind (9)

Having heard these good words of the self controlled lady, Rathanemi was brought back to religion like a wild elephant ( who is brought back to his normal condition by the goad (10) Thus act the enlightened learned persons who are very clever and who turn back from ( objects of ) enjoyments just as that excellent man ( Rathanemi ) (11) Thus I say

## CHAPTER III.

The following are the things improper to be practised by great sages who are free from the ties of the world, who have made themselves firm in self-restraint, who are free from possessions and who are the saviours of the people --

(1) A thing done purposely for the monk, (2) thing purchased for the monk (3) thing offered by man who is stationary, (4) thing brought in for the monk from distant place or so, (5) dinner at night, (6) bath, (7) perfume and flowers, (8) fan, (9) things stored up (overnight or so), (10) pot of householders, (11) food from the king's place, (12) food given in pursuit of the wish expressed by the ascetic, (13) shampoo bag, (14) tooth brush, (15) inquiry after health, (16) looking at one's body (the mirror), (17) playing at cards, (18) playing at dice, (19) bearing the umbrella when not required (20) treatment, (21) wearing bows on the feet, (22) handling fire, (23) alms from persons from whom one has taken residence, (24) raised seat, (25) couch (4 seats of the intervening place of two houses), (26) cloths and the limbs, (27) service of householders, (28) maintenance by family professions, (29) taking water which is not twice boiled, (30) remembrance of past pleasures when ill (31) Malaka equivalent, (32) ginger (33) saffron which is not ripe, (34-35) bulboous roots and ordinary roots which are possessed of living organisms, (36-37) fruits and seeds which are raw (38) Savarashala salt (39) crystal salt (40) ordinary salt, (41) Romena salt, (42) sea salt (43) Pinen salt (44) black salt, (45) fumigating clothes (46) washing (47) use of emetics etc., (48) purgative (49) oil lamp (50) painting the teeth, (51) and treatment of the body (52) decoration of the body All these things are not to be practised by the great sages who are free from the ties of the world, who practise self-restraint and who move as lightly as the wind. (53).

These monks are free from worldly ties who know well the five ways of the influx of Karma (such as injury to living beings etc.), who are guarded in the three (mind, word and body), who are well restrained in the six (groups of living beings), who control the six (senses), who are courageous and who look straight (11). The self-restrained monks, who are full of contentment, bear themselves in hot seasons, are uncovered in cold seasons, and remain snug in their places of residence in the rainy season (12). Controlling the enemies in the form of the twenty-two troubles, shaking off delusion and conquering sense, these great sages strive earnestly only for the removal of all misery (13). Having done the things difficult to be practised, and having borne sufferings difficult to be borne, some proceed from this world to regions of gods, while some become perfect, having become free from the dirt of action (14). Those born as gods (after their fall from heaven come to this world and) destroy their remaining past actions by self-restraint and penance, thus, following the road of Perfection (the right knowledge etc.) they protect the six groups of living beings and eventually go to the place of the Perfect (15). Thus I say

## CHAPTER IV

Sudharma-swami says to Jambuswamin—I have heard, oh long lived one, the following, said by the Divine Prophet Well, in the assembly of the Ganadhara, there was well cognised, well explained and well practised by the monk Mahavira of the Kashyapa clan the lesson by name 'chajjivani' (six groups of lives), it is beneficial to me to study that chapter which explains religion.

Well, Sir what is that lesson named six groups of living which was well cognized of Kshetra class? It is called etc religion.

What is the following is that lesson etc...class II, is beneficial for me ( for you rather with the reading ) to study and give. The lesson runs as follows. The six groups —the group of earth bodies, that of water bodies, that of fire bodies that of wind bodies, that of vegetable bodies and that of moving bodies possessed of generation and decay.

The earth is stated to be alive with innumerable lives, all existing ( and suffering ) individually separate, except when it ( the earth ) is made lifelike ( i.e. changed ) by the use of weapon. Water is stated to be alive ... weapon fire is stated to be alive ... weapon wind is stated to be alive ... weapon vegetables and plants are stated to be alive ... weapon. The following are the divisions of the plant group —top-seeded root-seeded branched-seeded, branch-seeded seed growing, shoots going without viable seed, grass and creepers—these form the vegetable group. These are said to be alive when there is the seed present. Then they are full ( of vital ) lives all separate except when they are joined together lifelike by the use of weapon.

Now the following are what are termed as moving lives i.e. born in knots —born from eggs, born as young etc., born from the womb, born of liquids, sweat-born, born collectively in large number ( without any vivid source note & such as locusts etc ), burst out from the ground, born suddenly ( such as gods etc ). They are such living organisms as evince advancing, retreating, contraction, expansion, crying, moving, fearing, running, coming and going; they are, for example, insects and gnats, Korthas and so on. All these living organisms, some of which are

possessed of two senses, some of three senses, some of four senses and some of five senses, all lower animals ( like birds and beasts ) all hell-beings, all human beings, all gods, all breathing animals are all of them after extreme happiness The group made up of these is the sixth group of living beings termed as 'trasa' group

Never I would do injury to these six groups of living organisms by myself, nor shall I cause injury to be done by others. Why ! I would not like to consent to others doing injury As long as I am alive, I would not in any of the three ways, by any of the three instruments—mind, word, or body—do the thing, nor cause it to be done, nor consent to another doing it If I have done it sometime in the past, I recoil from it, Learned Sir, I blame myself for it, I censure myself for it, I abandon such inclination on the part of my soul

The first Great Vow, Revered Sir, is abstinence from injury to living beings I shall abandon, Revered Sir, every kind of injury to living beings, let them be subtle or big, movable or immovable Never I would do injury by myself etc on the part of my soul I have placed myself in the first Great Vow It is abstinence from all kinds of injuries to living beings (1)

Now, another i e the second Great Vow viz abstinence from false speech I renounce all false speech, Divine Sir, hence, through anger, or avarice, or fear, or mirth, I shall myself never tell a lie nor make another tell a lie, nor shall I consent to another giving a lie As long as I am alive I would not etc in the second Great Vow, it is abstinence from all kinds of false utterances. (2)

Now, another viz. the third Great Vow, abstinence from taking a thing not given Truly, I shall renounce taking what is not given Hence, in a village or in a

wood, I shall not myself take anything which is not given, however little or much, small or big, animate or inanimate. Nor shall I take another's except what is not given, nor shall I consent to another accepting what is not given. As long as I am alive, I would not eat ...in the Third Great Vow it is abstinence from taking what is not given i.e. abstain from theft. (3)

Now another for the fourth Great Vow abstinence from sexual intercourse. I renounce all sexual intercourse. Divine sir hence, let it be celestial or human or pertaining to lower animals, never shall I practise sexual intercourse, nor shall I make another practise it, nor shall I consent to neither practising it. As long as I am alive, I would not eat ...in the fourth Great Vow it is abstinence from sexual intercourse (4)

Now Divine sir further the fifth Great Vow about non-possession property I renounce, Divine is every possession. Hence I would never keep any possession, whether little or much small or great, animate or inanimate. I shall never make another keep any possession, nor as I give consent to another keeping possession. As long as I am alive I would not eat ...in the fifth Great Vow it is abstinence from all possession (5)

Now I will start with Great Vow abstinence from night-meal. I renounce, Divine sir, meal by night also hence whatever it might be, edible, drinkable, chyle [urine] — I shall never myself dress at night, nor abridge it right, nor shall I consent to others doing so for as I am alive I would not eat ...in the Great Vow it is abstinence from all kinds of night-meal. Well, having undertaken these five Great Vow with abstinence from night-meal as the sixth for the welfare of (my) soul, I shall return. (6)



The monk or the nun awake, tread or stand, sit or lie upon seeds or things placed on seeds, sprouted seeds or things placed on them, grown seeds or things covering grown seed, green vegetables or things placed on them, cut up thing or things placed on them, living organisms or thing full of living organisms like wood insects etc, he should not make another person tread etc nor should he consent to another doing the same. He should say—As long as I am alive etc. abandon such inclination on the part of my soul (1).

Were the monk or the nun awake, to find an insect or gnat, K uttu or an it on his hand or foot, on arm or thigh, beard or garment, on begging-bowl or mantle, a Pida-prabhava or on duster on Gochha or on pot, on rod or on footstool, on plank or on bed, on bedsheet or on any other article allowed for him, he should very carefully respect it, take it and cast it way at solitary corner; he should never put them together and hurt them (1).

Moving without carefulness, monk causes injury to breathing animals and other living organisms thereby he incurs sinful Karma which results into bitter fruits for him (1) Standing without carefulness monk causes etc (2) Sitting etc (3) Sleeping etc (4) Eating etc (5) Speaking etc (6)

The how should monk move? how should he stand? how should he sit? how should he sleep? eating in what way or speaking in what way does he not incur sin? (7)

He should move with carefulness, stand with carefulness he should sit with carefulness, sleep with carefulness eating and speaking with carefulness he does not incur sinful Karma (8)

No sinful activity is incurred by one who sees all living beings as his own self who carefully respects all living

Carbuncle, who has stopped all influx of Karma and who  
 has restrained (9) Knowledge first, and then mercy, with  
 this view stands the whole group of monks, for, what  
 will an ignorant person do? how can he discriminate  
 between merit and sin and for one of them better than the  
 other? (10) It is after hearing, that one knows what is  
 beneficial, so also, it is after hearing that one knows what  
 is sinful, both these one knows after hearing. One should  
 take that path which is better (11) One, who does not know  
 living beings does not also know the non living beings,  
 how can one know self-restraint if one does not know what  
 is living and what is non living? (12) One who knows  
 living beings, knows also the non living beings, one who  
 knows living and non-living beings, knows verily the  
 self-restraint. (13)

When one knows both life and non life, then one  
 comes to know the variety of existences of all living  
 beings (14) When one knows the variety of beings, then  
 one knows merit as well as sin, bondage as well as release.  
 (15) When one knows merit release, then one becomes  
 disgusted with (or ) knows the unsubstantialness of  
 objects of enjoyment—divine as well human. (16) When  
 one becomes disgusted human, then one relinquishes  
 attachment externally as well as internally (17) When  
 one relinquishes internally, then one becomes a  
 shaven-headed monk and quits the house (18) When one  
 becomes the house, then one grasps the excellent self-  
 restraint, the unparalleled Religion. (19) When one  
 grasps religion, then one shakes off the dust  
 of Karma, brought about by the dirt of false Faith  
 (20) When one shakes off faith, then one comes  
 to possess universal knowledge and faith (21) When  
 one comes to possess faith, then one becomes all-  
 conqueror and omniscient and comes to know the Law.

(world) and the Aloka (void) (13). When one comes to know Aloka (void) then one cuts all activities and accepts the condition of absolute motionlessness (14). When one cuts motionlessness, then one annihilates Karma and goes to the place of Perfection being absolutely free from pain or (or sin, or dust of Karma). (15). When one attains perfection, then one occupies a post at the top of world and becomes a eternally Perfect Being (16).

good condition, then, is difficult to get for monk (who is monk in name only) who has got taste for pleasures who is anxious for happiness, who likes to sleep (not the instructions for monk or who sleeps on improper occasions) and who washes his hands and feet with water (16). To such monk, however, who is devoted to the cause of perfections, who is straightforward in his pursuit, who is full of forgiveness and self restraint and who has conquered the twentytwo troubles, his condition is quite easy to obtain. (17). Such person is like a peasant, self restraint, forgiveness and humility proceed quickly to the readiness of gods own though the start (on their journey by accepting monkhood) much later (18). Thus proper Faith and always striving should you, O monk do practices to attain monkhood; action after hearing about monk the monk is very difficult to obtain. (19). Thus I say

## CHAPTER V—1

When the proper time for begging has arrived, the monk without any perplexity or hesitating should seek establish and do abhishas by taking steps given below—(1) The monk going out for alms in village or town should move slowly without any mental agitation, with his

wild perfectly undisturbed (2) He should move on earth looking in his front up to the distance of the yoke of a cart, avoiding carefully seeds and green grass ( verdure ), living beings, water and earth (3) He should avoid a pit, an uneven surface, a pillar, and a muddy spot when there is a way about ( i e. round about way ), he should not go by a bridge (4) The self-restrained monk would cause injury to movable or immovable beings if he falls or stumbles there (5)

Therefore, the self restrained monk, who has been well placed in the path laid down by the prophet should not go by that way , if there be another road he should use that with vigilance (6) With his feet full of dust, he should not tread upon cinders, or upon a heap of ashes, or upon a heap of charcoal or upon cowdung (7) He should not move when it is raining or when the mist is falling or when there is a gust of wind blowing or when there are moving swarms of gnats or insects (8) He should not move in the vicinity of courtesan's houses which is the destroyer of celibacy There are likely to be cross currents there in the mind of the celibate and the self-restrained (9)

If a monk moves in improper houses, then by the frequent bad contact, there may be disturbance caused to his vows and his monkhood may be in danger (10) Therefore, knowing this ( i e what is said above ) a monk seeking A-beolution should avoid the locality of courtesans noticing this fault ( shown above ) which results into bad future condition for him (11)

Moving on his way, the monk should avoid a dog, a recently delivered cow, an intoxicated wild bull or horse or elephant, a playground, a quarrel, or a fight (12) Neither looking up nor looking low, neither delighted

not downtown, the monk should move for alms carrying full and do control over his actions. (13) Moving for alms in high and low families, he should not walk fast nor engage himself in talking or laughing (14). He should not closely look at windows, repaired portions of walls, doors, intervals of houses, and water-closets; In short he should void the smallest ground for suspicion (15). He should void from distance the private residences of king householders, and policemen, as also any place which would cause trouble. (16). He should not enter families that are attended with impurity so also, he should void families which prohibit the entrance of ascetics; he should void families which are not pleased at the sight of monks. he should enter those families where people are pleased at their sight (17).

I residences allowed for stay by the householders, the monk should not himself cast aside curtains of cloth and the like, nor, he should open a door without asking permission to do so. (18) While moving for alms, the monk should, however, not check attendance to calls of nature he should attend them when impatient at faultless place having secured the permission (of householders) (19). He should void low door or dark place or cellar where eyes cannot work properly and living beings cannot properly be seen (20). He should void room where there are scattered flowers or seeds he should also cast it if he finds it recently plastered and wet (21). The self restrained monk should not sit place by jumping over or driving aside goat or child or dog or calf (22). Inside the houses, he should not look with attachment, he should not see eagerly with dilated eyes (the members of the householder's family), but he should walk out all nily (even though he might have got alms) (23). While moving for alms, he should

to cross the limits set by the householders, he should move within a limited area, knowing the permissible area of the various houses or families (24) He should stand within the permissible area looking at the ground, he should avoid the sight of bath-rooms or privies (25) Controlling all his senses he should stand avoiding the path of fetching water or earth, as also seeds and green vegetables (26)

While he is standing there, (the lady in the house) may bring to him drinks and eatables, the monk should not take what is improper to be taken, he should only take what is permissible (27) Perhaps the lady may bring alms after upsetting the eatables or things (on the ground), the monk should repudiate her, saying "such a food is not permissible to me" (28) Perhaps, she might bring alms by crushing under her feet living organisms or seeds or green vegetables, having seen that she has caused injury (in bringing alms for the monk) he should avoid such alms (29) Perhaps she may bring drinks and eatables by collecting them and putting them in another pot or after mixing things which are *sachutta* (possessed of living organisms) or she may bring the alms after shaking water for the monk or after bathing in water or taking out water from pots and pouring it in, the monk in that case should repudiate her etc (30-31) If she gives with a hand, spoon or pot spoiled by Previous activity (injurious to life), he should repudiate her etc., (32) Similarly, he should reject if the hand etc be drenched with water, or wet, or dusty or soiled with earth or salt or soiled with yellow pigment, or Hingulaka or Manoss'ilā or Anjana or Sea salt or red chalk or yellow earth or chunam or alum or husk or flour or with big fruit, the hand etc being soiled or not (33-34)

He should not desire to accept food although offered with unsoiled hand or spoon or pot, if there be the possibility of some Posterior activity (injurious to living organisms).

(33) He should accept food if it is offered with hand or spoon or pot spoiled (with the very article that is offered) if it be otherwise proper for acceptance (34). When out of two persons dining together one invites the monk for alms, the monk should not desire to accept it but he should find out the meal ratio of the other (35). When out of two persons dining together both invite, he should accept the offer provided the food is fit for acceptance (36). If pregnant woman has prepared various kinds of eatable and drinkable articles, the monk should taste the food if it is offered before it is eaten (by people for whom it is prepared) he should, however accept the remainder when their dinner is over (37).

If perhaps pregnant woman who has far advanced pregnancy stands up at the meal sight to offer him alms sits down to do so, the eatables and drinkables become unfit for the self-restrained monk; he should reprobate her saying that the food is not fit for him to accept (40-41). If woman with suckling child leaves aside the child, male or female, keeping it crying and brings the eatables and drinkables for the monk, those eatables and drinkables becomes unfit for to accept (43). Whenever the eatables and drinkables articles creates doubt regarding their acceptance or otherwise he should reprobate her to accept (44). If the food is made by pitcher or by certain stones, or by grind stones or by an iron lid or (if it is in pot closed) by wax or by lac or by any other soldering substance and if the woman prepares the thing for the monk and offers it or makes others to offer it, the monk should rebuke her to accept (45-46). If the monk comes to know or hear of any article eatable or drinkable, conceivable that it is prepared with view to be

an article becomes unfit for self-restrains.

ed monks; he should repudiate her to accept (47-48) If the monk comes to know with a view to secure merit, such an article to accept (49-50) If the monk comes to know with a view to be given to beggars, such an artirle to accept (51-52) If the monk comes to know with a view to be given to monks, such an article to accept (53-54)

The monk should avoid food meant for him, or purchased for him, or polluted by mixture of impure food or brought to him from a distance, or supplemented, or brought on credit, or mixed with unacceptable articles (55) In such cases, he should inquire about the preparation—for whose sake or by whom the food was prepared, and on hearing that it is free from any suspicion and is quite pure, the self restrained monk should accept it (56) If the article—eatable or drinkable, chewable or tasteable,—be mixed with flowers or with green (*i.e.*) fresh seeds, it becomes unfit to accept (57-58) If the article—eatable or drinkable, chewable or tasteable—be placed in or above cold water, or on anthill etc., it becomes unfit to accept. (59-60) If the article be already placed on the hearth or fire, or be placed on the hearth at the sight of the monk and then offered, it becomes unfit to accept (61-62) Similarly, if the food be offered after putting fuel in the hearth, or taking fuel out, or after kindling the fire, or making it ablaze, or after putting it out, or putting the ladle in the boiling food, or putting water in it, or putting aside the pot, or taking it down from the hearth, it becomes unfit to accept. (63-64)

If there is placed a plank or a slab, or a brick, for crossing over a muddy place, and if it be found shaking, the monk who is composed in his senses should not go by that way as there occurs the loss of self-restraint, so also, he should not step on a plank which is lying in the

or which is hollow (63-66) If for giving alms, the woman puts up ladder or plank or stool, and stands on it, or secounds cot or rests on book or secounds garment she, while climbing may fall and hurt her hand or leg and hurt also living & earth or living organisms on the plank etc Great self-restrained sages, who know there gross faults, do not consequently accept alms brought down from such high places also (67-69)

The monk should avoid bulbs, roots, or palo fruits, wet and recently cut vegetables, and wet cucumber and ginger (70) So also, he should avoid barley powder or poppy powder or ammonium-cake, treacle or any other similar article placed for sale in the market, as also, no article lying for long time or soiled with dust; he should repudiate to accept (71-73) If woman offers him

strip of flesh with many bone-places, or fish with many scales (lit. thorns), or Astaka fruit, or Trishaka fruit, or Bilva fruit, or pieces of saffron-cress, or Spinach fruit, he should repudiate the her saying such thing to unfit for him, the reason being that in these things there is little to eat and much to abondon (73-74) So also, he should reject drinks which are too costly or too poor or water of brown sugar pots washed, or water of flour or rice when the washing is only mortally done (75) If, by his own discrimination or light or by inquiry or by hearing from others, he knows that sufficiently long time has elapsed and there has been left no room for doubt, the self-restrained monk should accept it seeing that it has been rendered free from living organisms If, however, there is room for doubt, he should see (determine) after tasting up (76-77) He should say — give little but in my hand to taste water which is very sour or impure (lit. stinking) cannot quench my thirst (78) If woman were to give such water as is very sour or stinking

and hence not fit to quench his thirst, he should repudiate her to accept (79) If, however, such water were already accepted inattentively without any desire for it, he should not himself drink it, nor give it to another. (80) Having gone to a solitary place and having found out a place free from living organisms he should pour it carefully there, after doing which, he should return and perform the Pratikramana rite (81)

If, perchance, while wandering for alms, he desires to eat, then he should find out a desolate residence or the side of a wall, should sweep it clean (with his Rajoharana) and then having secured the permission of the householder, the Intelligent self-restrained monk should dine there at that well-covered place, being quite attentive and having made his hands quite clean (82-83) While he is eating there, if there is found in the food (through carelessness of the householder of course) a piece of bone or a thorn, or grass, or a stick or a pebble, or any other similar thing, he should not throw it away by raising his hand, nor spit it out by his mouth, but, taking it in hand, he should move to a corner and having (gently) placed the thing there, he should return and perform the Pratikramana rite (84-86) If, perchance, a monk desires to eat after returning to his residence, he should go to his residence with the alms obtained by him and find out a spot to take the food and clean it (87) Then, having entered the place with humility and performing the Tryapathika rite, he should stand motionless near the preceptor (88) During that condition of absolute motionlessness (कायोत्सर्ग) he should remember all the transgressions in due order in connection with his going out, coming in, and accepting alms, (89) Then, straightforward in wisdom, undejected and unperturbed in mind, he should recount before the preceptor what he got and

(90) If he is not able to recollect properly the prior or the posterior faulty actions, he should do the Pratikraman it for it again & standing motionless he should think as follows—On Wonder the Prophets have issued orders for people faulty kind of living for supporting their b i w i c h is the cause of Liberation (91-91).

The ring bandaged the motionless condition (of the hand) to salutations (with the words Namo Arhattham etc.) & by this prayer the prophet (with the words Namo Arhattham etc.) one should resume lessons (study) and take rest till all others have arrived (93). Thus, while taking rest, the monk securing his advantage (viz. the destruction of his Karma *saṃvaraṇa*), should think for his benefit: "Aber n. die do I want to see (by sharing my food) I shall be fed indeed." (94) Then, with persistence of his practice he should receive other monks with a ritual in the prescribed order and if some of them do so, should eat partaking his food with them (95). If a monk would like to partake he should dine alone without placing light carefall without throwing it in (off) and may by hand or mouth. (96)

Butter is pleasant transparent or sour, sweet or salty the  
and others who should eat the food obtained by him  
as fresh as for another ( ) for body alone or for  
Liberally as if it were mixture of honey and ghee (17).  
When at least with spoiled taste, dressed or not-dressed,  
wet and no red or purple powder or black beans, he  
should eat as soon as possible he should not eat more than  
the time he has braised whether it be little or much, provided  
it is pure less than three times the meal living without  
means of livelihood, eats it which has been obtained  
by birth or by employing any means for its obtaining.  
(17-18) It is difficult to find persons giving without any  
more as also persons living without employing any

means of livelihood, both of them—persons giving without motive as well as persons living without employing any means of livelihood—eventually secure good future existence—(100) Thus I say

## CHAPTER V—2

The self-restrained monk should eat everything possessed of bad or good smell etc and throw nothing away having cleaned the pot upto its surface (1) In his residence, or in his study room or in his movement for begging, having eaten insufficient food, if the monk is not able to sustain, and if there arises the necessity of begging, by hunger or any other cause, he should beg food in the manner given above as also in the manner described below (2~3) The monk should move out at a proper time, he should return at a proper time , avoiding improper time he should do every timely action at its proper time Otherwise, he is likely to be blamed as follows —(4) ' You move, oh monk, at an improper time', 'you do not see the proper time', 'you thereby, not only unnecessarily tire out yourself, but go to the length sometimes of finding fault with the village' (5) At the proper time the monk should move and should bodily exert himself , he should never be sorry if he does not get food, he should silently bear the fast, taking it to be a kind of penance (6), Similarly, if there are gathered for food, creatures of different kinds, he should not walk straight to them, but he should move carefully (7)

Moving out for alms, he should not anywhere sit, or begin to relate any religious story or so , he should only stand with full self-restraint (8) The self-restrained monk, moving out for alms, should not stand reclining upon the fastening bar, or against the panels of the door, or the door itself or the arch gate, (9) If there be seen by him an ascetic or a Dev-

poor man, or beggar moving about for food or alms, the self-restrained monk should not overtake him and enter the house; he should not stand in the direct rays of the sun (with unshaded face) but should recede to a corner and stand there with composed (10-11). (If he passes through a gate there would be incurred the displeasure of the master of the donor or of both, or there would be the lights of the scriptural injunction (12). When, however, he has now been retarded from a place after getting the alms

will not get us it, then only the self-restrained monk will perch (the place) for food or drink (13). If the worms (erring alms) pick up 100 or 1000, or 10000 cu. m. Nagadawithi (Val) (as according to monk).

y other flower & then offers alms, then the food or  
fruits here are safe for self restrained crooks to accept, they  
should repeat the donor saying such thing is  
wrong to me (14-15) If the woman tramples or crushed  
lotus root to me (16-17) It should avoid the lotus root, or  
the Palms root or lily stalk, or lotus-stalk, or lotus-bulb,  
or sand-beach, or sugar-cane, when it has not ripened  
it by itself to (18) So also he should avoid (not)

He should also be avoided root, fruit  
and green vegetables when it is  
winter time (18). He  
should not eat raw or new pods, or fresh pods.  
He should not say any such thing is not fit  
for him (19). He should avoid boiled pyjamas,  
the cloth of Sripuram Tillapurpati and  
any cloth which is raw (20). So also he should  
drink cold water or immediately boiled water  
between the raw oil cast (21). He should not desire,  
even intend to have the wood-apple, or the citrus fruit, or  
the Mela fruit and less as when they are raw and not made  
fit to be the use of Sastras (22). The same should be noted with  
respect to jujube flour, or seed flour; he should also avoid  
raw Bubbilaka fruit and Rilyaga fruit (23).

The monk should move for alms among high and low families and should never go to a rich family leaving aside a poor one. (25) Undejected he should seek alms , the wise monk should never be depressed , he should not be overfond of food, he should know the measured quantity and should beg according to rules (26) A wise monk should not be angry thinking that he does not get anything although there is in another's house (where he is refused) a variety of eatables, drinkables, chewables and tastables, the man may give or not at his sweet will (27) The self-restrained monk should not be angry if a householder does not offer bed, seat, garment, food or drink, although these things might be clearly seen to be present there (28) The monk should not beg of a woman or of a man or of a young person or of an old person when he or she has saluted him , he should not reprimand them ( If they do not give ) (29) The monk should not be angry with one who does not salute , on being saluted, he should not be elated , if he begs in the way given above, his monkhood remains intact (30) Sometimes a monk, who has got ( a large quantity ) alone, may conceal ( good articles underneath bad ones ) thinking lest the preceptor may for himself take the food if shown to him (31) Such a greedy monk, who is very selfish, commits gross sin , he becomes difficult to be satisfied and never gets Liberation (32) Sometimes a monk may alone get a variety of eatables and drinkables out of which he may eat good and sweet things ( on the way ) and bring to the residence articles which have no colour and taste, with a desire that other monks should think of him that he is a monk who is after Liberation, and, who contented at heart, eats bad and coarse food, lives a hard life and is easily satisfied Such a monk who is after his own worship who hankers after fame and loves honour and respect, incurs much sin and becomes possessed of deceitful mental attitude (33-35)

A monk, protecting his fame should not drink wine or brandy or any intoxicating liquid, the Preceptor being always present there to witness his action (38) A monk may sometimes drink, when he is alone, thinking that nobody knows him to be really a thief; look at his faults and bear from me about the deception he practices (39) Such monk has his addiction (to intoxicating liquids) the increase, so also his deceitfulness and falsehood, infamy and dissatisfaction, which always keep him away from monkhood (40) Just as thief who is ill-natured, never perturbed by cause of his own actions, similarly monk (who is ill-natured) is not able to practice restraint even when death has approached (41) Such monk does not respect his preceptors nor other monks, even householders瞧 him because they know him to be so (improperly behaved) (42) Thus, such a monk, pursuing debauchery and voiding merit is not able to practice self restraint even when death has approached (43)

A wise monk practices penance, avoids rich oils and ghee, and desist from intoxicating liquors and does not commit errors he is an ascetic without any pride of ascetism (44) Look to his birth which is respected by many in the world as I witness and which brings about the Desired End I half describe him please listen to me (45) To such monk pursuing merits and voiding debauchery practices self restraint even when death has approached (46) Such monk respects his preceptors as well as other monk even householders respect him because they know him to be so (i.e. properly behaved) (47)

A monk is affects ~~restlessness~~ or religious preaching or appearance or behaviour or mental attitude (of monk) due thank to that action as consequences of which he gets the existence of low gods (48) Even on attaining the condition of gods, being born among low

gods, he does not know there of what dried his existence as a low god has been the result (47) After falling down from that condition he will be as mute as a goat even though he be born as a human being, or he will obtain existence in hell, or he will be a lower animal where enlightenment is extremely difficult to obtain. (48) Having noticed these faults expounded by Mahāvīra, the son of Jāṭha, the wise monk should avoid even the slightest deceit or falsehood. (49) Having learnt ( rule- about ) purity of seeking alms at the hands of self-restrained and enlightened sages, he should observe them with his senses well directed towards the goal and possessed of the merit in the form of his feeling; ashamed to practise an improper act (50) Thus I say

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## CHAPTER VI

Kings, royal ministers, Brāhmaṇas and Kshatriyas with mind quite calm and steady asked the head of the monks who was possessed of unlimited knowledge and faith, who was devoted to self-restraint and penance and who was proficient in scriptures when he came to stop in the garden — 'Learned sir, what is the range of the monk's course of action ? Then, the learned and self-restrained monk who was quite calm and composed, who conducted to the happiness of all beings and who was possessed of the proper course of actions, related to them as follows — (1-3)

Well, hear from me in its entirety the terrible and difficult course of actions of the monks who are free from worldly ties and who are desirous of securing the goal of the observance of the monk's course of actions (4) In no other Faith there has been prescribed a course of actions which is meant for one who is following self-restraint and which is

extremely difficult to perceive, being in fact such as has not been anywhere previously prescribed or will not be prescribed in future. (3) Hear from me in their real aspect those mortiferous actions which are to be observed without any break or violation by all monks whether they be weak or strong, diseased or healthy. (4)

Hear those eight topics in respect of which an ignorant monk commits errors if error be committed

by any of these topics, the monk falls down from monkhood. (7) They are—the six vows, the six groups of living bodies, the faculty course of action, avoidance of the pot of the householder and avoidance of eat, of meat, of bath and of decoration. (8) The first three among them as proclaimed by Mahavira, is complete non-injury which is characterised by self-restraint with regard to all living organisms. (9) Whatever living organisms there are in the world, whether they be movable or immovable the monk should ever himself consciously or unconsciously injure them, nor cause injury to them through others. (10) For all living beings without exception desire to live never they desire to die therefore, the monk who are free from worldly ties, void injury to living beings which is terrible in its effects. (11) For

as well as for another sake, out of anger or out of fear should monk speak lie which is (always) going to nor make another speak it. (12) Giving lies is always to contaminate this world by all means it is a thing which causes distrust the heart of beings one should therefore completely avoid lies. (13) Self-restrained monks do not accept anything—not even tooth-brush—without being rid of householder whether the thing be small or un-nice or all or big they never make it a cap or say approve of another accepting it. (14) Monk carefully avoiding any course leading to

breach of Samyama, never indulge in sexual intercourse, which is terrible in consequences, which is a grave fault, and which is disastrous to resort to (16) It is the root of irreligion attended with gross faults, hence it is, that monks, who are free from worldly ties, always avoid any thing connected with sexual intercourse (17) The monks, devoted to the preaching of the Son of the Jñāta clan (Mahāvira), do not keep overnight in their possession heated purified salt, ordinary salt, oil, ghee or brown sugar, the thought of possession is a result of avarice, methinks, one desirous of possessing these or any other thing is a householder and not a monk, (19) Whatever thing they possess such as a garment or a pot or a blanket or a duster they possess it for the preservation of self restraint or out of a sense of shame, they keep it without any attachment (20) "Simple possession is not called possession by the saviour Mahāvira, it is attachment that is called possession" so says the great sage, (21) Although at places and on occasions the wise monks possess a thing, it is kept by them for the preservation of self restraint, they do not have any attachment to it, they do not have attachment even to their own body (22) Oh wonder! Leading a life consistent with self-restraint, and dining only once,—these two—have been described as an obligatory penance by the enlightened prophet (23)

There are so many subtle living organisms movable as well as immovable, how can a person move for alms in a faultless manner when he cannot see these subtle organisms? (24) A monk can avoid by day-time what is wet with water, or mixed with seeds, or the various insects that move on earth, but, how can he move, faultlessly at night? (25) Having observed these faults it has been said by Mahāvira that the monks, who are free from worldly ties, do not take at night food of any of the four kinds. (26) The self restrained and ever satisfied monk



'earth-body' (44-46) The monk should observe self-restraint avoiding the four things food and others which the sage has declared to be unfit for use (These four things are —) food, residence, garment and the pot as the fourth, one should not accept these four when they are unfit, he should accept them when they are fit (47-48) Those, who like to accept food specifically meant for mendicants or food which is purchased for the monk or meant for him or brought from a distance for him, give in a way a sanction to injury , so the great sage has said (49) Hence, monks, living a religious life and free from worldly ties, with their minds fixed in self-restraint avoid food and drink (meant for them ), as also things purchased, meant or brought from a distance for them (50)

A monk taking food and drink in bronze cups or bronze pots, or earthen jugs (belonging to householders), falls from monkhood. (51) The loss of self-restraint is seen therein Inasmuch as living organisms are injured when the pots are cleaned with cold water or when they are washed and water thrown away after the food is taken (52) When a monk eats in such pots there occur the posterior and the previous activities which are not sanctioned , it is for this reason that monks free from worldly ties do not eat in householder's pots (53).For noble monks it is disallowed to sleep or sit on chairs, cots, stools, and arm-chairs. (54) Following the instructions of the enlightened prophets, the monks never sit on chairs, cots, raised seats and foot stools unless they have been inspected by them (55) These things have dark recesses and corners where living beings are difficult to be seen , chairs and cots are to be avoided for this reason (56) If a monk moving for alms prefers to sit ( in the householder's place ), he thereby is susceptible to an improper behaviour as shown below, resulting in a bad fruit (57) He thereby incurs the faults

of (i) the loss of celibacy (ii) destruction of life consequent on injury done to living organisms, (iii) obstruction in the way of other mendicants, and, lastly (iv) the anger of the householders. (36). ( As the monk has to avoid from distance any ground for loss of chastity or any other suspicion in the mind of the householder), the monk should careful] void this item which gives rise to bad behaviour resulting breach of celibacy or danger from women. (37)

In any of the following three cases, there is allowed abstinence to the householder because—in the case of monk overpowered with ill age, or in the case of

monk who is ill, or in the case of monk practising penance. (38) If monk were to take bath, whether he be ill or healthy he falls down from the proper behaviour

and his monkhood becomes abandoned. (39). There are many subtle living organisms in soft soil or cracks of old trees which monk is likely to flood with water when he is taking bath even though it be with pure ( heated) water. (40) The monks, therefore, never bathe in cold or heated water fearing *adharana* the terrible row of abominations from bath as long as they are alive. (41) They never use bath or sandal ornaments, or Lobiya flowers, or lotus for the sake of anointing their limbs. (42) What is the use of decoration to monk who is naked, who unshaded has long hair and nails, and free from sexual rishorings. (43) A monk contracts very sticky ( or bottoms ) Karma resulting from bodily decoration by virtue of which he falls in this dreadful ocean of worldly life so difficult to be crossed. (44) The enlightened monks consider the mind also in the same way ( i. full of fault ) when it is inclined to decoration the aversion of the world had no such mind as is full of fault in these ways. (45) With virtue free from delusions, devoted to penance, full

of self-restraint and straight-forwardness, the monks purify their own soul, they shake off sins committed previously and do not contract fresh ones (68) The saviours of the world, who are always calm, without affection, without possession, attended with wisdom leading to the higher world, attended with fame, and clean like the moon in the autumnal season, go straight to Liberation (if all Karma is destroyed) or to the different Heavens if there is a remnant of Karma. (69) Thus I say

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## CHAPTER VII

The wise monk should carefully know the four kinds of speech out of which he should use two (the first and the fourth) in a correct and uninjurious manner, while the other two (i.e. the second and the third) he should never use (1) He should not speak—(a) what is true but should not be spoken, (b) what is partly true and partly false, (c) what is false and (d) what is not practised by the enlightened monks (although it is found in everyday life) (2). He should utter a speech, which is the common one being neither true nor false, or, which is true, provided that it is faultless, soft, considerate and definite (3) The wise monk should also avoid this speech (viz. the true or the ordinary) not only when it is harsh or harmful, but when it comes in the way of Liberation (4) A man does commit sin if he gives out a false speech although it is apparently quite true, much more so than the one, who gives an actual lie (5) One should therefore avoid utterances like 'we do go, 'we will speak', 'we will have such and such a thing', 'I will do this thing' or 'he shall do this thing' (6) This or any other speech which is doubtful in the future time or in the present or in the past, the wise man should avoid. (7)

Regarding the past, the present or the future time, one should not speak with definiteness thing which he does not know (8). Regarding the past —not speak with definiteness that, about which there may be a doubt. (9) Regarding a monk should speak with definiteness (viz. this and so) that, about which there is no room for doubt (10). So also, he should not utter speech which is untrue even if it may be uttered although it were quite true for the matter or its source is (11). So also, he should not call any monk foolish which should have been discussed or that itself (12). A monk should not speak the merits and faults of behaviour of any person or any other thing by which another is known (13). A monk should not address a monk as a monk, black, white, whitened, or otherwise as a father, mother, wife, whitened, or otherwise as a son, grandpa, great grandpa, or grandchild. A monk should not call his paternal aunt or sister or daughter or grandchild as he also he should not call her by expression such as you as thou girl, or servant, or brother or son or whitened, or whom. He should address the or if fully name he should speak that or such expression repulsive, in the proper way (14-17). A monk should not address man as grandpa, or great grandpa, or papa, son is, or maternal uncle, or nephew. Also he should not call them out by expression such as you, thou man, thou master thou son or whitened etc. He should address him by his proper family name he should speak much or little to such expression in the proper way (18-20).

A monk with animals possessed of five species he should use general terms only as long as he has not distinguished whether there is female or male. (21). So also, regarding man, beast, bird or reptile, he should not say that he or she is short, fat, ugly, terrible or

fit to be cooked (22) He should verily say that he or she is strong, or well-formed, or developed, or healthy or possessed of a big body (23) So also, the wise monk should not talk about cows as fit to be milked, about bullocks as fit to be tamed or about horses as fit to be yoked to a chariot (24) He should only say—the bullock is young, or the cow gives milk, or the bullock is small, or big, or the horse is breakable to the reins (25)

So also, when he visits a garden, or mountains or forests and sees big trees, he should not say that the trees are fit for palaces, pillars, arobes, houses, planks, fastening bars, boats or water tubs, he should not say that from the wood there can be made a foot-stool, or a vessel, or a plough-share or a cover or a spoke, or a nave, or a rest for the goldsmith's anvil. (26-28) Or, he should not utter the injurious speech that out of the wood there can be made a seat, or a cot, or a cart for the monk's residence (29) So also, when he visits a garden that the trees are of a good family, lofty, round or big, or they have many branches and twigs, or they are beautiful to look at. (30-31) So also, about fruits, he should not say that they are ripe, or fit to be ripened in grass etc., or they are fit to be plucked, or raw, or fit to be split-up (32) He should rather say—'the mango trees are unable to bear the burden of fruits', or, there are many fruits with the seeds formed inside, 'or there are many ripe fruits or many fruits with seeds not formed' (33)

So also, regarding corn plants, or creepers, he should not say they are ripe, or the colour of their bark is changed into blue, or they are fit to be cut, heated or roasted (34) He should rather say—the stalks are full-grown, they are rich with grain, they have the grains well-formed or burst out or lying inside, or they have the grain

meats (33). So also, having seen a funeral feast, or nuptial feast, he should not say that it was fit thing, or deserving to be done; so also he should not speak of thief that he deserves to be killed, or of rivers that they are surely fordable. (34) When he has to describe them, he should rather speak of a feast as a dinner of thief as one making one life for a selfish object, of rivers that the ford is very nearly level. (35) So also, he should not speak of rivers as flooded or possible to swim over or possible to cross by boats, or having water drinkable from banks. (36) When he has to describe them, the wise monk should rather say that they have much water or very deep water or have waters stopping the currents of tributary streams or have waters spread far and wide. (37)

Similarly when he has known a faulty deed done or being done by one man for another he should not say anything that is likely to be sinful (40). The cook should avoid sinful utterances such as well-done, well-cooked, well-eat, well-taken, dead, well-perfumed, well-formed, etc. (41) In connection with cooked article he should say cooked with effort regarding what is eat, he should say eat with effort regarding beautiful girl he should say that she has to be specially taken care of if she becomes won; in connection with thing well-done, he should say that the thing has caused lot of Karma so also in connection with person that has been wounded he should say he is deeply wounded (42) He should never speak unpleasant expressions like—best of all, highly precious, unparalleled, there is no similar unpurified, or indescribable (43). So also he should not say—I shall tell all this or you tell all this after full consideration only one should use expressions like all everywhere (44).

So also he should not say with respect to marketable articles—this is well-purchased or this is well-sold

'this should not be purchased' or 'this should be purchased', 'purchase this' or 'leave up this' (45) In connection with a thing placed in the market of a low or a high price, to be sold or to be purchased, the monk should always speak what is faultless. (46) Similarly, a courageous and wise monk should not address a householder in any of the following ways—sit down, come, do, sleep, stand, go, etc. (47) Many ascetics, who are not monks, are called monks in this world, a monk should not call as 'monk' one who is not a monk, he should call as 'monk' one who is really a monk. (48) One should call that person a monk who is endowed with right knowledge and conduct, who is devoted to self-restraint and penance, and who is possessed of the merits stated above (49)

Regarding a fight of gods, men or lower animals, the monk should not say that a particular side should win or that a particular side should lose (50) The monk should not express regarding wind, rain, cold, heat, welfare, prosperity or security 'when would these occur?', so also he should not express 'let these not occur' (51) Similarly, he should not refer to a cloud, or sky, or a man by the word 'deva', he should rather say—the cloud has got up or risen up, or he should say the cloud has showered (52) He should speak of sky by using the word 'anta-nīha' or 'guhyānucarita' (region of the Guhyakas), he should call a man prosperous on ascertaining that he is prosperous. (53) So also, out of anger, or greed, or fear, or in joke, a monk should have no utterance which allows a sinful act, or which is of a definite nature, or which leads to any harm to others (54) A monk should have the purity and goodness of speech, he should always avoid bad speech, he speaks after seeing that what he means to speak is moderate and harmless, thus, he gets fame among the good (55) Knowing the merits and faults



own body or any other (hot) substance by a fan or a leaf, or a small twig (9) He should not cut grass or plant or fruit or root, he should entertain in his mind not even a thought about any of the various raw seeds (10) He should not stand in thickets of trees, so also, he should never place his foot on seeds, green herbs, water, fungus or moss (11) He should not injure by word or deed the moving animals, desisting from harm to any living being, he should see the variety of life in the Universe (12)

He should note down the *eight subtle things* having known these, the self-restrained monk is in a position to be merciful to them whether he be sitting, or standing or lying down (13). "Which are those eight subtle things?" the self-restrained monk may ask, the wise and learned monk should state them as follows,—subtle water-life, subtle flower life, subtle germs, subtle insects, subtle moss life, subtle seed-life, subtle plant-life, and subtle egg-life (14-15) Knowing all these things as given above, the self-restrained monk, vigilant and well-composed in all his senses should exert himself with all his mental power (to protect the eight-fold subtle life) (16) He should always clean, as much as he can, the begging bowl, the blanket, the place of residence, the spot for attending natural calls, his bed sheet and his seat (17) Having found a spot free from life, he should attend there his calls of nature or should cast there cough or phlegm, or bodily dirt (18)

On entering the house of a householder for begging drink or food, the monk should stand carefully, talk measured things and should not feel the slightest attachment for beautiful objects (19) A monk may hear much by his ears, or see various things by his eyes, but he is not to relate what he has seen or heard (20) Heard or seen,



his senses fully controlled (32) He should obey the words of his high-souled preceptor, having said 'yes' to his order, he should execute it. (33) Having known life to be impermanent and having seen the way to Liberation, he should desist from enjoyments, life after all is limited. (34) Having seen one's own strength and endurance, faith and health, place and time, one should employ oneself ( for doing good to one's soul ) (35) While old age has not begun to ail, or disease has not grown, or senses have not failed, one should practise religion (36) Desiring one's own benefit, one should throw away the four Big Faults—anger, conceit, deceit and avarice, which all aggravate sin. (37) Anger puts an end to love, conceit destroys humility, deceit removes friends, while avarice destroys everything (38) One should destroy anger by calmness, should conquer conceit by softness, deceit by straightforwardness and avarice by contentment (39) Unchecked anger and conceit, so also, increased deceit and avarice, these four are the dark emotions which sprinkle ( as if with water ) the roots of the Tree of Transmigration. (40) A monk should behave modestly before other monks of superior religious merit, never should he give up his sterling character; having well guarded his limbs by contracting and withdrawing them ( from activities ) like a tortoise, the monk should exert himself in penance and self-restraint (41) He should not show fondness for sleep, should avoid mirthful talks, should not take delight in secret talks, but he should always be devoted to his studies (42) Without indolence, he should always devote his activities to the observance and practice of monkhood, devoted to monkhood, he obtains the unparalleled object viz. Omniscience. (43)

He should serve his learned preceptor who is beneficial to him in his career, here and beyond, by following him he secures a good future condition, he should ask him the



If he by accident happens to see ( them ), he should withdraw his gaze from them as from the Sun (55) A celibate monk should avoid a woman although ( disfigured having her hands and feet amputated or ears and nose slit, and (even though she be) full one hundred years old. (56) To a monk, seeking the benefit of his soul, decoration, contact with women and meal with dripping ghee or oil, are all like a deadly poison. (57) He should never ponder over the bodily stature, or the sweet talk or the glance of women, which only increase passion and desire (58) He should not feel attachment for lovely things knowing well the transitory transformation of these various objects. (59) Having properly realised the transitory transformation of the various objects, he should remain without desire with a calm disposition (60)

He should keep or preserve regarding religious merit expounded by preceptor, that mental attitude with which he quitted his home and accepted the excellent position of monkhood. (61) Following always the life of penance, self-restraint and religious study, the monk becomes powerful enough for self-protection and descent of others, just like a warrior at the head of the army furnished with all missiles (62) In the case of a monk who is devoted to religious study and good meditation, who is a protector of self and others, who is not sinful, and who is engaged in penance, there disappears all the dirt (sin) that has been committed in the previous births, just as dirt on silver is blown off by the application of the heat (63) In short, such a sage, as is described above, who silently bears pain, who has conquered senses who is possessed of learning, who is without any affection, and who has no possession, shines, after the cloud of Karma is removed, like the moon on the disappearance of the cover of the dark clouds. (64) Thus I say



preceptor can be compared with one who would like to break the mountain by his head, or, with one who would rouse the lion from his slumbers, or, with one who would give a stroke against a missile (8) Who knows, perhaps a man ( like Vāsudeva ) would even break a mountain by his head, or the infuriated lion would not devour, or the edge of the missile may not cut , never, of course, is there release obtainable after despising the preceptor (9) When, however, the revered preceptor is displeased, by virtue of mental delusion resulting from insult, there is no hope of Release Hence, a monk, who desires for unobstructed happiness, should find pleasure in being anxious to propitiate his preceptor (10) Just as a Fire-worshipper would bow down to Fire served with various oblations and Vedic hymns, similarly, a monk although possessed of infinite knowledge, should, nevertheless, wait upon his preceptor (11) A monk should be respectful before one from whom he has learnt religious precepts, he should always honour him with folded hands by his head, body, speech, as well as mind (12)

Sense of shame, compassion, self-restraint and celibacy—these are the causes leading to the purification of the soul (from Karma-dirt) A good pupil, bearing this in mind, consequently thinks " I shall ever worship those preceptors of mine who always instruct me for my good " (13) Just as the hot-rayed god viz. the Sun, in the morning illuminates the whole of the Bhārata continent, similarly, the preceptor, by his intellect characterized by learning and character, shines like Indra among the gods (14) Just as the moon, attended with moonlight and surrounded by constellations and stars, shines in the clear cloudless sky, similarly the head of the church shines among the monks (15) The preceptors are the great reservoirs (of learning ), pursuing Liberation, possessed of equanimity

of mind, learning character and intellect. A religiously minded monk, wishing to achieve extraordinary good, should serve and propitiate them (16) Having heard the beneficial religious precepts, wise monk should serve attentively his preceptors having thereby obtained excellent merit, the monk goes to the Highest condition (17) Thus, I say

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## CHAPTER IX-2

From the root, grows p the trunk of the tree, from the trunk shoot p the branches out of them grow the twigs and the leaves. And then, there are produced flowers, fruits and th juice (1) Similarly obedience is the root of the tree of Religion, and Liberation is the highest resultant (viz the juice) as is by the obedience one gets quickly and completed peace and learning (2) The ignorant / know (lit. blind), who is furious, proud, foul-tongued, deceitful, rough, and destitute of self-control, is driven down the current of worldly life like a log of wood stream (3) A monk, who becomes gross even who instructed in obedience with smooth words reproaches with stick the Celestial Prosperity that is approaching him (4) For example, there are seven horses and 1 plants; the royal stable, coming to grief if dislodged at being made the carriers of birds (5) There are also see for example, horses and elephants in the royal stable pulling pleasure, if responsive, being decorated and well-reputed (6) So also, there are see in and worse in the world coming to grief if dislodged &, being attended with wounds, scars and deformed limbs or poisoned with punishment and weapons and rebuked with abuse, or reduced to pitiable and helpless condition and suffering from hunger thirst and the like (6) So also, there are seen men and women

rolling in pleasures if obedient, being attended with prosperity and fame (9) So also, there are seen gods and semi-divine beings like Yakshas and Gubyakas coming to grief if disobedient, being made servants and slaves (10) So also, there are seen gods and semi-divine beings like Yakshas and Gubyakas rolling in pleasures, if obedient, being attended with prosperity and renown (11)

Those, that serve their preceptors and teachers and obey their words, have their instruction growing (and bearing fruit) just like plants sprinkled with water (12) There are householders, who, for their sake or for the sake of others, or for the sake of their own enjoyment, or for some worldly motive learn some useful or fine art, and, in doing so they do receive even terrible punishment like whips or fetters although they be attentive and possessed of delicate bodies Still, they, for the sake of that art, respect their preceptors and bow down to them remaining always contented and obedient Much more then, one, who learns precepts and desires for eternal good, should respect or adore his own preceptors, hence, a monk should not disdain what the learned preceptors would say (13-16) He should have lower beds, slower gait, lower place, and lowlier seats he should adore the feet of the preceptor with humility, and bow down with folded hands in a lowly position of the body (17) Touching the preceptor's body or garment etc. he should say—'forgive me for my fault, I would not commit it again' (18) Just as a bad bull drags the car when pricked with a pointed nail, similarly, a bad pupil obeys the orders of the preceptor when repeatedly told (19) A wise monk should not be sitting when he hears his preceptor speaking or conversing, he should hear him, getting up from his seat (20) Having paid proper regard to the season, the preceptor's desire and the forms of courtesy, the pupil should bring about those various things by those various means having

necessary things by means of the various causes. (11) That pupil gets the proper training who knows both these things—that uncontrolled man suffers, and secondly, that an obedient man prospers. (12) A monk, who is furious, has a prosperity and fame, backbiting, adventurous, obedient to mean fellows, irreligious undisciplined and ignorant, is only monk in name never indeed can he get Release. (13) O the other hand, those monks, who obeyed the orders of their preceptor, and who were so versed with the meaning of scripture and religious practices, were able to cross this current of worldly life difficult to be crossed and went to the Highest condition, having annihilated all their Karma. (14) So I say

### CHAPTER IX-3

Just as fire-worshipper would do in the case of fire, so monk, waiting upon his preceptor, should be wakeful to anything the preceptor requires having marked his look and gesture, the pupil who does as the preceptor wills, is a worthy one (1) A monk should bathe with humility for learning a proper practice when wanting see his preceptor he should listen to his word and should show perfect obedience while attending the word pupil who never despises his preceptor is a worthy one (2) One should be full of humility before monks superior religious merit although they be young or old as pupil who remains lowly position, speaks the truth, bows down and obeys the order is really a worthy one (3) A monk who always moves in high and low families and collects pure and proper food merely for the sake of bare maintenance of the body who does not leave it if he does not get nor is elated if he does get, is really a worthy one (4) Although monk be in a position to get much of bedding, residence seats, Food and



women and devoted to truth, is really worthy our (13). A wise-monk, on bearing the excellent precepts of the worthy preceptors, who are indeed reservoirs of virtue should not devoted to the Five (vows), guarded in the Three (protections) and free from the Four passions (anger, pride, deceit and vanity) the monk, who does so, is really worthy us (14). After serving constantly his preceptor monk becomes clever in the doctrines of the Buddha, and expert in treating monks who come as guests; having shaken off the dirt of Karma contracted in the past, such a monk eventually secures the laudable and unparalleled goal (15). Thus I say

## CHAPTER IX-4

I have heard, oh long-lived one, the Divine Sage has said the following —By the old divine monks there have been stated four items of spiritual ecstasy (Happy Condition of soul) resulting from modesty (1)

Will Sir which are those four items of etc. ---modesty stated by the old divine monk? (2)

The following are the four items of etc. modesty stated by the old divine monk—spiritual ecstasy from modesty, spiritual ecstasy from scripture-study, spiritual ecstasy from penance and spiritual ecstasy from conduct. (3)

Those who are self-controlled and who perfectly know modesty, scripture, penance and conduct, are able to find delight for their soul (4).

Four are the items of the spiritual ecstasy from modesty explained as follows—listening to instructions attentively understanding the instructions thoroughly; conforming to scriptural learning, and not being self-conceited say w y which is the fourth item. There is the following verse proclaiming this idea—(5).

A monk, desirous to secure Liberation by spiritual ecstasy of modesty, seeks beneficial instructions, understands them and then follows them, and does not become elated in any way by conceit or pride (6)

Four are the items of spiritual ecstasy from scriptures explained as follows —undertaking the study with a view to become proficient in scriptures, undertaking the study with a view to become fully concentrated, undertaking the study with a view to fix oneself in religion, and lastly, undertaking the study with a view to fix others in religion after one is oneself fixed, which is the fourth item There is the following verse containing this idea —(7) The monk, who studies scriptures, becomes concentrated, becomes fixed and fixes others , studying scriptures in this way, one becomes possessed of spiritual ecstasy resulting from scriptures (8)

Four are the items of spiritual ecstasy from penance explained as follows —one should not practise penance for securing any interest in this world, one should not practise penance for securing any interest in the world beyond, one should not practise penance for fame, renown, reputation or glory , one should practise penance only for the annihilation of Karma, which is the fourth item To explain this, there is the following verse (9) The monk who is devoted to spiritual ecstasy from penance performs austerities of various kinds and merits, has no desire, seeks only the annihilation of Karma and shakes off old sins by penance (10)

Four are the items of ecstasy from conduct explained as follows —A monk should not observe the monk's conduct rules for any worldly interest , he should not do so for any interest in the world beyond , he should not do it for fame, renown, reputation, or ^glory , he should observe the monk's conduct rules for purposes mentioned

by precepts such as stopping the influx of Kama etc which is the fourth item. To explain this there is the following verse (11). The monk who experiences spiritual ecstasy from right conduct, becomes devoted to the work of Jha free from complaint, rejoices with learning directed towards Liberation, self restrained and proximate to perfected mental condition (12). Having obtained the four spiritual ecstasies, being clean and contented in the mind, the monk secures for himself the auspicious place which is extremely beneficial and full of happiness (13). He becomes free from birth and death and abandons everything so as to become eternally liberated or god of little impurity and so as to prosperity (14).

## CHAPTER X

He who has left the house in accordance with the order (of the Prophet) that monk, who always fixes his mind in the precepts of the enlightened, who does not go into the clutches of women and who does not rebuke what is abandoned is the real monk (1) One who does not himself dig nor make others dig the earth, who does not himself drink nor make others drink cold water and who does not himself kindle nor make others kindle the sharp weapon nor fire is the real monk (2) One who does not himself fan nor make others fan to get cool air who does not himself eat nor make others eat green vegetation who always voids seeds and does not eat

that containing living organism, is the real monk (3) One who does not himself cook nor make others cook nor eat anything meant for him, as thereby there occurs the destruction of movable and immovable lives residing grass and food is the real monk (4) Having liked the words of Mahatma, he should look upon all the six groups of living beings as upon himself; he should observe

all the Five Vows, one, who stops influx of all the five kinds (of Karma), is the real monk. (5)

One, who would always abandon the four passions, and would be always devoted to the words of the Enlightened, who would remain without property, gold and silver, and would avoid every activity of the householder, is the real monk (6) One, who has the Right Faith, who is never oblivious to the fact that there is the right knowledge, penance and control, who shakes off old sin by penance and remains well-guarded in mind, word and body, is the real monk. (7) So also, having obtained various eatables, drinkables, chewables and tastables, one, who does not keep them nor makes others keep them overnight thinking that they would be of use next day or still next, is the real monk (8) So also, having obtained various eatables, drinkables, chewables and tastables, one who calls one's co-religionist monks and eats, and after eating becomes devoted to study, is the real monk. (9) One, who does not relate any story of fight, does not get angry, always keeps the senses controlled, is calm and is ever devoted to self-control, and remains undisturbed and respectful, is the real monk. (10) One, who bears the thorns (: c. villains) of the village, blows, threats and terrific sounds attended with fantastic laughter, remaining alike to both the sensations—pleasurable as well as painful—is the real monk (11) Having taken a motionless position in the cremation ground, one, who is not afraid of the sight of the dreadful and the terrific, remaining devoted to the various merits and penance, and who is absolutely regardless of the body, is the real monk. (12) That sage, who has become ever regardless of his body, who remains unaffected like the earth whether he be abused or beaten or injured, and who is free from any (future) desire, or curiosity, is the real monk (13) Having borne the (twenty-two) trials,



## APPENDIX 1

Well, learned monks, the following *eighteen things*, which are like the reins for the horse or the goad for the elephant or the sails for the ship, deserve to be carefully borne in mind by a monk who has got much suffering after he has been initiated, who hence has become apathetic to monkhood, and who is thinking of reaccepting the worldly life of a householder but has not actually reverted to it (so far) — (1) Well, Sir, miserable is life in this Descending Era (*Avasarpini*) (2) Enjoyments of desires of the householders are unsubstantial and temporary (3) Again, men are full of fraud (4) This misery of mine will not be lasting for a long time (5) A layman has to show respect to inferior persons even (6) Reversion to householder's life is drinking back the vomited contents (7) Reversion to householder's life is a preparation for residence in hell (8) Difficult to obtain is the true religious life for such householders as stay in the house (9) A fatal disease may bring about death any time when there is no real friend viz, religion (10) Thought about good or bad leads to self-destruction (11) Householder's life is attended with much trouble, the condition of the monk is destitute of any worries (12) Householder's life is bondage, monk's condition is Liberation (13) Householder a life is attended with sins, monk's life is sinless (14) The desires and enjoyments of householders are quite common (i.e liable to be removed by thieves and others) (15) Merit and sin are individually separate (16) Man's life is but temporary, as transitory as even the drop on the tip of the grass (17) I have already committed many a sin, (why should I then commit more?) (18) Liberation results from experiencing fruits of bad actions done in the past, never without experiencing them, or, it results by annihilating the Karma by penance,

this is the eighteenth thing —There is a group of stories  
of regard to these eighteen things—

When an grubl man abandons religion for the sake  
of joyments, that ignorant fool becomes attached to them  
and does not know his future benefit. (1) When he has  
fallen back (to the householder life), he becomes deprived  
of all religious practices and comes afterwards to re-  
pentance like Indra fallen down from the earth. (2)  
When the monk, who is first adorable, becomes afterwards  
undearable (who he has revisited), he then repents like  
duty alien if am best seat. (3) When the monk, who  
is first fit to be worshipped, becomes afterwards unfit  
for it he then repents like king who is destroyed. (4) When  
the monk who is first respectful becomes afterwards un-  
respectful, he then repents like merchant inferior to  
his lot. (5) When such monk, fallen from monkhood,  
passes his youth and becomes old man, he then comes to  
repose like fish that has swallowed the bait. (6)  
When such fallen monk is beaten down by the various  
etc etc if has bad family he then repents like



turned to religion. (1) When the large majority of people are going along the current, man, who wants to become free and has his goal to the opposite side, has to turn himself against the current (2) People feel ease in going along the current to observe the practices of the well-behaved, viz. the monk, is going against the current. In short, following worldly life is going along the current while crossing the worldly life is going against the current (3) Hence, by one who has got strength of mind in observing the practices of the monk and who possesses self-restraint and contentment, there have to be observed rules and regulations about movement, mental virtues, and vows (4) If fixed residence at a place, beggar at several places, receiving alms in very small quantities from people who do not know him, staying at solitary place, having as few as possible of the necessary articles, avoidance of quarrels—these constitute the best regulations regarding movement for the monk (5) A monk should try to avoid crowded places and places where he is likely to be insulted he should try to have food and drink that is brought from near place which is generally reliable so also he should try to have food offered by hand or spoon which may have small quantity sticking to it provided always that the article sticking to the hand is the same as the article served (6) Not taking wine and flesh, without any preliminary and deserving even from pure food from time to time frequently keeping the body in unhealthy condition, the monk should be always alerting for study (7) He should not get promises (in advance) bout beddings, mats, dwellings, or study rooms or food or drink. he should not show fondness for any object either the town or in the family in the city or in the country (8)

He should not do service to householders not greeting, saluting or worshipping them the sage should stay with





